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Banner of the Covenant.

DECEMBER, 1853.

Theological Discussions.

SUPERINTENDING PROVIDENCE.—Sir Evan Nepean, of the British Home Department, relates the following respecting himself. One night, during his office as under secretary, he felt the most unaccountable wakefulness that could be imagined. He was in perfect health, had dined early, and had nothing whatever on his mind to keep him awake. Still he found all attempts to sleep impossible; and from eleven till two in the morning he never closed an eye. At length, weary of this struggle, and as the twilight was breaking, (it was in summer,) he determined to try what would be the effect of a walk in the park. There he saw nothing but the sleepy sentinels. But in his walk, happening to pass the House office several times, he thought of letting himself in with his key, though without any particular object. The book of entries of the day before still lay on the table, and through sheer listlessness he opened it. The first thing he saw appalled him: "A reprieve to be sent to York for the coiners ordered for execution." The execution had been ordered for the next day. It struck him that he had received no return to his order to send the reprieve. He searched the "minutes." He could not find it there. In alarm, he went to the house of the chief clerk, who lived in Downing street, knocked him up, (it was then past three,) and asked him if he knew any thing of the reprieve being sent. In great alarm, the chief clerk could not remember. "You are scarcely awake," said Sir Evan; "recollect yourself; it must have been sent."

The clerk said that he now recollected he had sent it to the clerk of the crown, whose business it was to forward it to York.

"Good," said Sir Evan; "but have you his receipt and certificate that it is gone?"

"No."

"Then come with me to his house; we must find him; it is early." It was now four, and the clerk of the crown lived in Chancery-lane. There was no hackney-coach to be seen, and they almost ran. They were just in time. The clerk of the crown had a country-house, and, meaning to have a holiday, he was at that moment stepping into his gig to go to his villa. Astonished at this visit of the under secretary of state at such an hour, he was still more so at his business.

"Good gracious!" he cried, "the reprieve is locked up in my desk." It was brought. Sir Evan sent to the post office for the truest and fleetest express. The reprieve reached York next morning just at the moment the unhappy men were ascending the cart.

With Sir Evan Nepean we fully agree in regarding this little narrative as one of the most extraordinary that we have ever heard. We shall go farther even than he acknowledged, and say, that to us it appears a striking evidence of what we should conceive a superior interposition. It is true that no ghost appears, nor is any prompting voice audible; yet the result depended upon so long a succession of seeming chances, and each of these chances was at once so improbable and so necessary, that we are almost compelled to regard the whole matter of an influence not to be attributed to man. If the link of the chain might pass for a common occurrence, as, undoubtedly, fits of wakefulness will happen without any discoverable ground, in the state of either body or mind, still what could be less in the common course of things than, thus waking, he should take it into his head to get up, and take a walk in the park at two in the morning? Yet if he had, like others, contented himself with taking a walk in his chamber, or enjoying the cool air at

his window, not one of the succeeding events could have occurred, and the men must have been sacrificed. Or if, when he took his walk, he had been contented with getting rid of the feverishness of the night, and returned to his bed, the chain would have been broken, for what was more out of the natural course of events, than that at two in the morning the idea should come into the head of any man to go to his office, and sit down in the lonely rooms of his department, for no purpose of business or pleasure, but simply from not knowing what to do with himself: Or if, when he had let himself into those solitary rooms, the book of entries had not laid on the table, (and this we presume to have been among the chances, as we can scarcely suppose books of this official importance to be generally left to their fate among the servants and messengers of the office,) or if the entry, instead of being on the first page that opened to his eye, had been on any other, even the second, as he never might have taken the trouble of turning the page—or if he and the chief clerk had been five minutes later at the clerk of the crown's house, and instead of finding him at the moment of getting into his carriage, had been compelled to incur the delay of bringing him back from the country, all the preceding events would have been useless. The people would have died at York, for, even as it was, there was not a moment to spare; they were stopped on the very verge of execution.

The remarkable feature of the whole is, that the chain might have been snapped at every link, and that every link was equally important. In the calculation of the probability of any one of these occurrences, a mathematician would find the chances very hard against it, but the calculation would be prodigiously raised against the probability of the whole. If it is asked whether a sufficient ground for this high interposition is to be discovered in saving the lives of a few wretched culprits, who, as frequently in such cases, probably returned to their wicked trade as soon as they had escaped, and only plunged themselves into deeper iniquity, the answer is, that it is not for us, in our ignorance to mete out the value of a human life, however criminal in the eyes of Heaven.—*Sabb. Misc.*

THE EQUALITY AND IDENTITY OF BISHOPS AND PRESBYTERS IN THE PRIMITIVE CHURCH.—In the New Testament the appellations and titles of a presbyter are used indiscriminately and interchangeably with those of a bishop. In proof of this statement we may refer to the following passages:—Acts xx. 17, compared with verse 28; Titus i. 2—5. From these and other passages we may see that in the same sentence even, and generally throughout the writings of the apostles, these are perfectly convertible terms, as different names of the same thing. This fact is very forcibly exhibited in the following summary from the Rev. Dr. Mason:—"That the terms *bishop* and *presbyter*, in their application to the first class of officers are perfectly convertible, the one pointing out the very same class of rulers with the other, is as evident as the sun shining in his strength." Timothy was instructed by the apostle Paul in the qualities which were to be required in those who *desired the office of a BISHOP* (1 Tim. iii. 1). Paul and Barnabas *ordained PRESBYTERS, in every church* which they had founded. Titus is directed to *ordain in every city PRESBYTERS, who are to be blameless, the husband of one wife.* And the reason of so strict a scrutiny into character is thus rendered: *for a BISHOP must be blameless,* (Tit. i. 5.) If this does not identify the *bishop* with the *presbyter*, in the name of common sense, what can do it? Suppose a law, pointing out the qualifications of a sheriff, were to say a *sheriff* must be a man of pure character, of great activity and resolute spirit; for it is highly necessary that a *governor* be of unspotted reputation, &c.: the bench and bar would be rather puzzled for a construction, and would be compelled to conclude, either that something had been left out in transcribing the law, or that *governor* and *sheriff* meant the same sort of officer, or that their honours of the legislature had taken leave of their senses. The case is not a whit stronger than the case of a *presbyter* and *bishop* in the epistle to Titus. Again, Paul, when on his last journey to Jerusalem, sends for the *PRESBYTERS* of Ephesus to meet him at Miletus, and there enjoins these *PRESBYTERS to feed the church of God over which the Holy Ghost had made them BISHOPS,* (Acts xx. 17—28.) It appears, then, that the *bishops*, to whom Paul refers in his instructions to Timothy, were neither more nor less than plain *presbyters.* To a man who has no turn to serve, no interest in perverting the obvious meaning of words, one would think that a mathematical demonstration could not carry more satisfactory evidence."

Indeed, the original identity of bishops and presbyters is now conceded by Episcopalians themselves, several of whom admit that the terms are used promiscuously by the writers of the New Testament, and by the writers of the first two centuries.—*Coleman's Apostolical and Primitive Church.*

THE DIFFERENCE BETWEEN INHERENT AND IMPUTED RIGHTEOUSNESS.—1. Inherent righteousness sanctifies, imputed righteousness justifies.—2. Inherent righteousness makes us shine before men, imputed righteousness makes us shine before God.—3. Inherent righteousness pleases God, imputed righteousness appeases him.—4. Inherent righteousness discharges from hypocrisy, imputed righteousness from guilt.—5. Inherent righteousness makes us pray, imputed righteousness makes our prayer prevail.—6. Inherent righteousness is our sincerity, imputed righteousness our perfection.—7. Inherent righteousness respects the law, imputed righteousness answers it.—8. Inherent righteousness is the evidence of our salvation, imputed righteousness the foundation of it.—9. Inherent righteousness is our joy, imputed righteousness our glory.—10. Inherent righteousness is to be loved, imputed righteousness to be trusted.—11. Inherent righteousness is imperfect, imputed righteousness perfect.—12. Inherent righteousness is our qualification for heaven, imputed righteousness our title to it.—13. Inherent righteousness is what the Holy Spirit works within us; imputed righteousness is what the Lord Jesus has wrought for us.

Practical Essays.

THE CHRISTIAN WEEKLY OFFERING.

FROM A PRIZE ESSAY BY REV. JOHN ROSS WOODBRIDGE.

As a method of laying aside the dedicated amount, none will be found at once so simple, easy, and fraught with advantages, as that commanded by Paul:—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. xvi. 2. Some may think this plan troublesome and impracticable in connexion with large business transactions, and in a day of credit and commercial enterprise, however suited to a less active age.

The plans of Infinite Wisdom are suited to every age, and capable of adaptation to every condition. Surely it is wise and safe to adhere to this method till a better be substituted for it by the same authority. Surely it is high time to return to it, seeing that all human expedients fail to realize the required means, while the claims of religion and benevolence become more extensive and urgent year by year. But is there nothing of the sanction of the great Head of the church in this injunction? "*As I have given commandment to the churches of Galatia, so do ye.*"

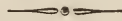
The moral weakness of man, as every heart must witness, is palpably manifest in his reluctance to part with property in considerable sums, even for the most approved objects. Frequently it is out of his power to do so with safety; consequently, his offerings rarely reach to a full proportion. Did not the Divine Spirit enjoin the habit of a weekly dedication as its best corrective? Is not its neglect unwise, unsafe, and every way pernicious?

Let every Christian, whatever his condition, deposit in a private treasury on the holy Sabbath, when the mind forms the truest estimate of earthly and heavenly things, and when the soul realizes its warmest emotions of gratitude and love, his free-will offering for the week. Whether the weekly income be ascertainable at once, or only to be known by taking the average of a more lengthened period, the rule, "*As God hath prospered thee,*" should ever determine the amount consecrated.

If Paul, the inspired apostle, enjoined it on the churches of Galatia and Corinth, can we lay a gracious claim to their privileges, and yet safely and conscientiously refuse compliance with this demand? Is it less binding on us than on them? If this is not obligatory, what is?

Let the reader but make a fair trial of it in integrity, and he will soon rejoice in its issue. It is simple, quiet, easy, and effective. It rests on conscientious principle, and not on caprice, impulse, or example. The sum is easily withdrawn from the common stock. It is ready for use when worthy objects arise. It bears a fit proportion to the divinely bestowed blessings of the week, and secures a benediction on what is retained. It sanctifies all the acts of time, and connects them with the interests of eternity. It simplifies all questions of finance, inducing a true estimate of property and close adjustment of affairs, as stewards of God, ever liable to the final account. It gives new ardour to the spiritual life. It produces lively interest in every good object. It imparts cheerfulness and animation to the soul. It is the constant transmutation of the treasures of time into the enduring riches of eternity. Its dedication on the Sabbath is the sanctification to holy purposes of all the hours and labours of the week, giving them affinity with the day of the Lord, and stamping the coin of earth with the superscription of heaven.

How like all God's plans of action is this! Not spasmodic, arbitrary, and uncertain; not amazing and stunning, like the boiling cataract or the falling avalanche. It is silent, gentle, and gloriously effective: like the dew and showers of heaven, like the ever-gliding river, like the gradually expanding spring and fructifying summer, bearing with them the proofs of their efficiency in their blossoms, and odours, and delicious produce. Here the poor and the rich may present an offering of widely different and yet equal value, "As God hath prospered thee," each acting as a steward of divine bounty, and realizing the constant blessing of the approving Source of all good.



PROSPERITY AND LIBERALITY.—A London correspondent of the *Western Christian Advocate*, describing an effort to raise a large fund for the extinction of debts on chapels owned by the Wesleyan Connexion in Great Britain, gives the following remarkable history. The lessons of liberality in it are lessons for all prosperous men:

"A gentleman named Wilkes has promised a subscription of one thousand guineas to this fund, whose history is so remarkable as to be worth relating across the Atlantic. Seven years ago he was a journeyman mechanic. Having invented and patented some kind of a crank or spindle used in the cotton manufacture, and needing capital to start himself in the business of making them, he made it a matter of earnest prayer that he might be directed to some one able and willing to assist him. In a singular and unexpected manner he fell in with an elderly Quaker, a perfect stranger, who accosted him with the strange inquiry: 'Friend, I should like to know if a little money would be of any service to thee.' Having satisfied himself as to Wilkes' genius and honesty, the Quaker at once advanced him the required amount. The praying mechanic started in business on his own account, and every thing he has touched of late appeared to prosper.

"Hearing of a field in Ireland offered for sale, in which was a deserted mine, he went over to see it; bought the field for a small sum, recommenced the mine, and it now turns out to yield abundance of excellent copper. For the year 1852, he promised to give to the Missionary Society a guinea a day; but such abundance has poured in upon him during the year, that he felt that to be below his duty, and has, therefore, enlarged his subscription for the present year seven-fold. He is actually giving to that noble cause seven guineas daily, or upwards of \$10,500 a year, during this year, 1853; in addition to which, he has just given one thousand guineas to the fund above referred to.

"Probably neither Australia nor California can furnish an instance of a man rising into vast wealth more rapidly; and certainly we have not heard from either of these countries of any thing approaching to this example of Christian liberality. It is pleasing to be able to add, that this remarkable man retains the utmost sim-

licity, and bids fair, if his life be spared, to occupy an eminent position, not only among the millionaires of this country, but among the ornaments of the Church of Christ."

A GOOD EXCUSE.—"James, you must go to bed early to-night," said Mrs. Martin; "the horses have not returned, you know, and we shall be obliged to walk to church to-morrow. So you must go to bed and get rested thoroughly."

Thus admonished, James retired at an early hour. He was not pleased with the prospect of walking to church. The weather was warm, the road dusty, and the distance over two miles. He lay awake for some time, trying to think of some good excuse for staying at home on the morrow. Might he not have a headache? It was certainly possible, but not probable. The temptation to a falsehood was very slight; for James was a boy of truth. He must have a good excuse or none, and no good excuse was forthcoming. So he composed himself to slumber, forgetting in his anxiety about the morrow to say his customary prayer.

James awoke pretty early the next morning, and saw the rain drops standing on the window panes. He looked again, and was satisfied that it was raining. He rose and looked at the vane which was on the barn, and that the wind was in the right direction for a rainy day. He returned to his bed in a very complacent state of mind. He was glad that it rained. Not that a rainy day was a thing in itself pleasant to him. So far from it, if it came on a week day, and especially on a holiday, it was apt to put his face in "a bad shape."

When James left his chamber and joined the family who were assembled for prayer, he put on a look of regret, and said, "there will be no going to meeting to-day."

After breakfast, he went frequently to the door to see, as he said, whether there was any prospect of fair weather. Nine o'clock came, and no prospect of a clear sky. James then apparently gave it up in despair. He took his Bible, and sat down, and fixed his eyes on the leaves, but his thoughts were on themes which had but little connexion with those pages. After awhile his mother observed him, and said, "James, you do not appear to be reading."

"I was not reading just then, I was thinking."

"Was you thinking about what you have been reading?"

"Yes, ma'am,—no ma'am, not just that minute." By the tone and manner he designed to make the impression that he had been thinking about what he had read, though just at that moment his thoughts had wandered to another subject.

He now turned his eye upon the open page and the first sentence which met his eye was this: "Beware of the leaven of the pharisees, which is hypocrisy." The word hypocrisy struck his mind with great force. He stopped reading, but kept his eye fixed on the word *hypocrisy*. If he did not think on what he read, yet what he had read gave direction to his thoughts. It occurred to him that he had been playing the hypocrite from the time that he left his chamber that morning. He had pretended he was sorry that it rained, when in reality he was glad. He had pretended he was anxious to go to meeting, while in reality he was afraid the rain might cease in time for him to go. He had pretended he had been reading the Bible and had been thinking on what he had read, when such was not the fact. He saw that he had been a hypocrite, and in relation to subjects connected with serious and religious things. His heart smote him: he began to feel the pangs of a guilty conscience. His countenance gave some indication of his pain. His mother observed it and asked him what was the matter.

"Nothing," said he, "only I don't feel very well," and he arose and went to his chamber.

He was soon followed by his anxious mother, who found him sitting with his face buried in his hands.

"Are you sick, James? where do you feel bad?"

"Here," said James, laying his hand on his heart and bursting into tears.

His mother sat down by his side, took his hands in hers, and affectionately bade him tell her his troubles. After he became somewhat calm, he made a full confession of all his sins of hypocrisy which he had that day committed, and asked her to pray to God to forgive him.

Perhaps the reader may have been guilty of similar acts of hypocrisy. If so, has he repented of them, and entreated God to forgive him? Hypocrisy is an odious sin in the sight of God. It is a sin perfectly known to him. You can deceive men, but you cannot deceive God. The hypocrisy of the heart, which may show itself by the most insignificant act, is as clearly known by him as is the most deliberately planned system of deception. Beware of hypocrisy.

MAKING AND SPENDING.—There are men whose sole anxiety is to make money. Life's great struggle with them is to accumulate riches. Their only happiness is the sordid one of adding pound to pound, house to house, acre to acre. They never spend, never give away, never put to use what they have acquired. There are others who lavish their all in self-gratification. They are free and generous in spending; but it is only in the line of selfishness. They indulge their appetites, gratify their pride, and exalt their family; and this is all the benefit they derive from wealth.

There is no man really as poor as he who multiplies the means of life, and knows not how to use them so as to make himself and others happy. His wealth is all in dust, which the winds of heaven will quickly scatter when it might be converted by him into the blessings of many ready to perish, and a name which is as ointment poured forth. The life of such a man is as barren of good as the heath which receives the rain and sunshine, but gives back no fertility. With the means of making himself and others happy, he lives only to be despised and miserable. The poor never bless him. The widow and the fatherless never mention him as their friend and benefactor. His name, which might have been embalmed in a thousand grateful hearts, is remembered only to be denounced. And, though his wealth may rear a splendid monument over his ashes, yet it will only serve to invite the finger of scorn, and posterity will pronounce him "creation's blank—creation's blot."

That man is rich and happy, who has a heart to give freely of what he hath. If he have but the widow's two mites, the reward is the same. No man was ever poorer for what he gave, from a pure motive, for the glory of God and the world. And it is only when we give so as to feel it, so as to call the spirit of self-denial into exercise, that we know the full luxury of giving—the value of property as a means of exalted happiness.

The same principle holds good in its application to personal efforts for the salvation of souls. In religion, as in other things, God has wisely ordered it, that, if we will not work, neither shall we eat; if we will not do our duty, we shall not be blessed. The Christian, who never loses sight of self, whose sole anxiety is about his own hope and welfare, who puts forth no earnest efforts to save others, will find religion very barren of comfort, and will often have occasion to cry out, "O my leanness, my leanness!" "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty." The more we do to bless others, the more we ourselves are blessed: while watering others, our own souls are refreshed. The less selfish, and the more Christ-like is our piety, the more will our own graces flourish. The active working, pains-taking, self-denying Christian is always blessed; his hope is always firm and bright, his faith strong, and his soul joyful in God; while the indolent, ease-taking, selfish professor is always complaining.

And how blessed is it to dispense good in the various kind offices of life! It is a privilege an angel might covet, to be an almoner of God's bounty to his needy children, and an administering spirit to the sorrowful and the suffering; to be permitted to dry up many a stream of human misery and guilt: to make glad many heavy hearts, to open fountains of truth in this, to many, a desolate world; to advance the cause of humanity and religion. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And was ever a man the poorer, the less happy, the less respected, for their treading in the footsteps of the divine Jesus? There would be fewer unhappy children of affluence and leisure in the world, if they only acted on the principles of this high law. They would not complain so much of lassitude; time would not drag on in so dull and monotonous a round; they would not be so overburdened with excessive sentimentality, and so corrupt to the very core of their being by innate selfishness, if they would go forth and put their hearts in contact with the actual world of sorrowing and suffering humanity, explore the wants and woes of their less favoured brethren, carry the Bible and the helping hand to the dwelling of the destitute, minister at the bedside of the sick and dying, and have an eye and an ear, a heart and a hand, for human welfare and for human wo. Such a ministry of benevolence would soon dissipate life's dulness, cure them of their false notions and mock sensibilities, eat out the mean and degrading selfishness of their hearts, and teach them that the high end of life is to be like God; borrow light and life from the central Sun of all being, but to reflect it forth throughout our appointed sphere.

How brilliant is the sun! For sixty centuries it has rolled over these heavens, and dispensed light and heat to the earth; and yet it has lost none of its glory, none

of its vitality. It is ever giving forth an incredible amount of light and heat, and receiving nothing back—a fact which no philosophy can account for; and yet the supply is not exhausted: it is as full in its measure and as intense in its power to-day as when Adam basked in its genial rays. Emblem of the infinite God! He is ever giving. There is a ceaseless flow of power, wisdom, and goodness from him. The universe, with all its teeming worlds of beauty and grandeur and varied forms of life, is but the outgoing of his infinite mind. He is never weary in giving. There is an infinite tide flowing out; and yet the ocean is not empty. Giving doth not impoverish him, nor withholding enrich him; it is his happiness to communicate freely of himself. And this is the law of heaven. The angels know no other.

They are perfectly happy; for they are perfectly benevolent. And this great law, acted out, would make a heaven of this world of ours. If every man in it would act on the principle that "it is more blessed to give than to receive," what a change would come over it!—*Spare Moments.*

I CANNOT.

I cannot get ready in time for public worship on the Sabbath morning, I am so tired on Saturday, so hard at work all the week. Could you not get ready if you had a pleasant journey to take?

I cannot keep awake in the house of God, I am so drowsy. Would you be drowsy sitting to hear a will read, if you were expecting a legacy was left you, though the reading of it lasted an hour?

I cannot find time for secret prayer or reading the Scriptures in private. Rather say, I am not willing. Were you to receive triple wages for one hour's early rising, would you say, I cannot?

I cannot have family worship. I never was accustomed to it. Do you tell the beggar what he has to say? Can you calmly read in Jeremiah x. 25, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name," and not feel?—and, friend, will this excuse please you on a death-bed?

I cannot make a profession of religion, for fear of dishonouring the cause of God. Does not the Lord promise to assist you?—for none goes a warfare on his own charges. Does not Paul say, "I can do all things, through Christ strengthening me?"

I cannot give my heart now to Jesus; by and by I hope to do so. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Will this excuse do at the judgment seat?

A SERMON ON DUMB DOGS.

BY THE REV. SOLOMON SHUMACHER.

My sermon is founded upon that striking passage of Isaiah: "They are all dumb dogs, they cannot bark." Isaiah was not one of them. He *could* bark most lustily, and did so whenever the occasion required it.

The discourse will be considered under two heads. First, who are meant by the dumb dogs? and second, why can't they bark?—First, then, you all know that dogs are kept to watch against approaching danger; to guard our flocks, our gardens, our property against plunderers. The dogs alluded to by Isaiah were the prophets, the watchmen, the seers of the land, and failing to cry out when danger approached, he called them dumb dogs. The dumb dogs of our own times are the ministers, the editors, and the politicians, who shut their mouths when danger is near instead of barking a generous warning. Of these dumb dogs I speak.

In the second place, why can't they bark?

1. Some of them can't bark because they haven't strength to do it. They are weak puny dogs, with neither wind nor bottom.—We do not so much blame as pity these poor weaklings. Sometimes we think they are trying to get up a feeble demonstration, but they only wheeze instead of barking, and are compelled to give up the attempt in exhaustion. Poor dogs.

2. Some of them can't bark because their throats are full of chicken-bones and feathers. They have been robbing a neighbouring roost, and in their haste have half strangled themselves with their spoil. They couldn't bark for the plunder in their throats, even if their conscience would let them. Still less, while engaged in plundering a neighbour's poultry yard, can they raise a respectable bark against

the marauders that prowl around their master's fold. A fellow-feeling toward the approaching wolves has made them wondrous kind. Under such circumstances how *can* they bark—the guilty dogs!

3. Some of these dumb dogs can't bark because they are afraid to. Some are terrified by the sight of the approaching danger, and slink away and hide themselves. They sometimes try to bark a little as they run, but all their strength is expended upon their legs—their voice fails them—as the old Roman said—*vox hæsit*—the sound sticks in their throats.

4. Another set of these dogs are dumb—can't bark—because they have been muzzled—straps of strong tissue, printed all over with V's and X's and C's and provided with gold clasps, have been very ingeniously put round their nozzles, and it hurts them to open their mouths. They can't bark without tearing their straps and breaking the clasps, which, tight as they bind, they have become very fond of—the foolish dogs!

5. Some dogs, again, can not bark, because they will not. They see the danger, and are not afraid to bark—not they; but they are indifferent, surly, obstinate dogs without concern or care for their master's property, and so they see it hazarded, without so much as a bark to save it—villanous dogs!

Practical Observations.—Dear brethren, I hope that you will endeavour to take the truth home as it comes, and not wait for me to get to the conclusion of my discourse, to make the application. I will just say, however, by way of improvement; first, to my brother preachers, if any are present, and to the reporter yonder, if he is an editor—*do you bark*, if danger approaches? Don't be afraid of making too much noise, if the noise will do any good. Better be called "dog—dog"—like the philosopher of old, than "dumb dog." Second, let me say to the rest of you—take good care of the dogs that bark well. They are the dogs that watch for you and your property. Dogs are they to love you and to be loved in return. Noble fellows! watchful—faithful—ready to die for you—they are not afraid to stand in the presence of a lion. They are not deceived by any lure of the enemy to swallow a golden or poisoned bait. They stand for no muzzles to be put over their mouths.

Lasly—Don't kick the dumb dogs. They deserve it, to be sure—editors in their sanctums, preachers in their pulpits, statesmen in the halls of legislation, who can't bark on the approach of danger, because, forsooth, the fear of man, the love of gold, the feathers and cotton in their throats, or the dust of business in their noses, have choked off their power to bark. But still, don't hurt them.—Let them sneak away and starve to death, but don't kick them. Mean dogs—they can't bark—let them die.—(*Great stillness in the house.*)

Temperance.

ADDRESS

From the World's Temperance Convention, held in New York, September, 1853, to the Governments of the Earth.

The sacredness of our cause, the great interests involved in its issues, and the earnest attention which it is exciting in the public mind, prompt us to address you. Assembled in Convention to give new stimulus to the Temperance Reformation, and to kindle with fresh ardour its friends in this community, we desire to reach you by the force of our opinions, and secure your earnest co-operation in the noblest and most urgent philanthropic enterprise of modern times.

God, in his providence, has placed in our hands an instrument the most effective ever wielded against the monster Intemperance. All former measures we may regard as so many voices crying in the wilderness of this mighty evil, Prepare ye the way for a prohibitory law. Moral efforts, and the diffusion of information in regard to the extent and enormity of the evils of the rum traffic, were indispensable to create the power to secure and sustain this legal enactment. And, as in the history of the past, we have seen that the mightiest reformations are often brought to a successful triumph by the simplest means; so in this, in a season of darkness and discouragement, we have beheld one arise, before unknown to fame, who, by securing the passage of a simple law, has in his own State broken up the haunts of this vice, rolled back the swelling tide of temptation, restored to wretched homes peace and happiness, taken the curse from a father's lips, and the fiend-like spirit from a husband's breast, and demonstrated to the world what can be done

by the force of public opinion embodied in law. We make no extravagant utterance when we say that what Newton was to science—what Fulton was to progress—what Washington was to true liberty—Neal Dow is to the Temperance Reformation. The work which he has wrought has already entered as an element into the civilization of the nineteenth century, and will advance with the progress of that civilization in all lands.

Archimedes said, "Give me a spot upon which to rest my lever, and I will move the world." In a prohibitory law we have the fulcrum, and all that we wait for in this country and in Europe is the lever of public opinion with which to move the world from the darkness, and wretchedness, and carnage of the chief of vices, and lift it into the sunlight beauty and purity of Temperance. And we are confident of ultimate success, because the God of virtue, purity and religion, is with us. The conflict with adverse powers may be protracted and severe. Our foes may be numerous—may be entrenched in a thousand citadels—may be sustained by a vast multitude who are under the dominion of appetite; yet in the movements of Divine Providence we hear the trumpet's blast calling the Temperance hosts to a quicker march, and thrilling them with new zeal to assail the strongholds of the enemy.

In seeking your co-operation, we are impelled by the enormity and aggravated character of the evil which we are labouring to suppress. Words lose their force when we attempt to describe it; language breaks down under the weight of the sufferings and crimes which it occasions. Images, epithets, the most comprehensive and intense utterances, fail to set forth the evil in its true light. Under statistical reports there are living forms of degradation and sorrow, which, should they appear before us, would fill the mind with horror. Even the dealer in alcoholic drinks could not view his own work, if fully revealed to him, without staggering. His countenance would be blanched with the paleness of a corpse—his heart would beat with fearful rapidity—with trembling limbs and quivering lips he would plead to be released from the view, even at the price of his avarice.

All must allow that, so far as the evil has power, it takes away a man's health, and leaves him diseased, takes away his human feelings, and leaves him a wild beast; takes away his religion, and makes him a scoffing atheist; takes away his manhood, and leaves him a degraded outcast. It robs, by its tempting power, the industrious of their hard earnings; it burdens cities and nations with enormous taxation; it produces every crime in the catalogue of human wickedness; it swamps every virtue, every tender tie and noble feeling of the human heart. All the commandments in the Decalogue and precepts in the Bible are swallowed up in this great Maelstrom of vice. It is more destructive to human life than war, famine, pestilence and fire combined. It sends its victims to the grave in far greater numbers than the legions of Cæsar ever fell upon the battlefield, or the armies of Napoleon were ever sacrificed to his cruel ambition. At this moment we are appalled by the ravages of the yellow fever, and by the frequent railroad and steamboat disasters; yet all these are of but little account compared with the ravages of this terrible vice. It would require six hundred Norway disasters every year to equal the number of deaths annually produced by the rum traffic. The yellow fever is confined to certain cities and localities. But this plague spreads over Christendom. There is scarcely a town, village or family, that has not furnished its victims. Its funeral processions are constantly moving; and at this hour thirty thousand of the citizens of the United States are in a course of preparation to be offered up as sacrifices to this cruel Moloch during the coming year.

We appeal to those who occupy the seat of authority throughout the civilized world, and ask how long should so gigantic an evil be permitted to curse society? How long must the wailings of orphans and the agonizing cries of widows be heard in every city, and the dearest interests of humanity be sacrificed to a burning avarice? How long must this monster be retained in the midst of the light, intelligence and virtue of this nineteenth century? Is it not time that, instead of man, God's image, lying in the gutter, rum should take its turn to lie there? Is it not time, while we are devising means in other departments to protect and prolong human life, that efforts be made to clear our skies from the storm-clouds of this calamity, and avert the lightning flashes from the thousands of homes that are liable to be struck?

The provisions of the law to which your attention is respectfully solicited, contain no new principles of legislation, but only such as are acted upon in every civilized community. The right of society to protect the health, property and lives of its citizens, by legal enactments, is recognised by every government, legis-

lature and court in Christendom. It cannot be disputed without assailing the basis upon which society rests. It extends, according to the opinions of the most eminent jurists, not only to the enactment of general laws for self-protection, the execution of penalties, the appointment of a police, and the raising of armies for suppressing rebellion or resisting foreign invaders, but to every thing that tends to injure society.

This principle is acted upon in the laws which are passed against gambling, lotteries, Sabbath-breaking, counterfeiting money, smuggling, the storage of gun-powder, the exposure and sale of demoralizing prints, and any business that endangers the public health or morals. We do not depend upon the influence of moral suasion to protect society against these evils. We do not go to the gambler, and appeal to his conscience, his humanity, his regard for the public welfare. We do not plead with the incendiary and portray before him the suffering which he occasions, depicting in vivid colours the horrors of a midnight conflagration. We do not depend upon public meetings, speeches and the force of mere argument, to prevent men from stealing, or forging, or uttering slander. Society decrees that these evils shall not be permitted. It employs its whole force to annihilate them; it does not admit for a moment the plan of regulating them. Governments do not license annually, out of regard to public depravity, so many incendiaries, or thieves, or counterfeiters, or dealers in tainted meat. All, therefore, that we contend for, is the application of this principle of legislation to the evils of Intemperance, which is applied to other and lesser evils. And we are confident that as civilization advances, and humanity gains over barbarity, and the iron chains of a degrading avarice fall from the hearts of men, a statute, similar in its aims to the Maine Law, will be adopted by every nation that is free to enact and enforce its own laws. And we believe the time has come when a holy alliance should be formed by the governments of the world against their common foe, the rum traffic. The trumpet blasts to arouse the nations should be sounded from every hill top, and echoed in every valley. The hosts should be marshalled upon every plain, and the war should be one of extermination. Nothing but a Waterloo victory should induce the friends of Temperance to lay down their arms and retire from the field.

The extent to which liquors are drugged, and the basest compounds sold under the names of wine, brandy, &c., is a feature of this traffic which should excite universal indignation and abhorrence. As though alcohol itself were not a sufficiently violent poison, it is mixed with deadly drugs, and thus distributed through the community. Liquors thus prepared are sold with a full knowledge that they will rapidly increase the thirst for strong drink, undermine the health, and fill the mind with indescribable wretchedness. The slave-trader can do no worse with his victims than these men do with those who fall into their grasp. The unholy inquisitor cannot invent more exquisite tortures for the unfortunate inmates of his prison, than these men invent for the poor drunkard, whom they lash to the rack of the *delirium tremens*, and pass through the horrors of one dark dungeon after another in his passage to an ignominious grave. Such stupendous wickedness should arouse to the most decisive action every one who has not lost all sense of right, in whose heart the last spark of humanity has not become extinguished. Rulers, legislators, philanthropists and Christians of every name, should unite in a crusade to rescue the interests of society from the power of this traffic.

It is almost needless to add that with the success of the Temperance cause is connected every philanthropic and Christian movement of our times. In every advance that is made, we suppress crime, prepare the way for the spread of the gospel, and move forward the civilization of the world. We stimulate with fresh zeal the embattled hosts who have enlisted in the sacred cause of enthroning the King of kings over the nations, and securing to them the blessings of his everlasting reign.

Can you desire greater honour than that of being instrumental in the accomplishment of so noble a work? Can purer or nobler aspirations fill your souls than those which prompt you to stay the ravages of the chief of vices, deliver thousands from a bondage which is the nearest akin to death, and prepare the way for the universal triumph of virtue and religion?

Commending you to the God of heaven, we earnestly pray that He will graciously aid you in the struggle, and grant you a complete victory. And we close by recommending to you, one and all, the adoption of the following sentiment: "Sink or swim, live or die, survive or perish, I give my heart and hand to the enactment and execution of the principles of the Maine Law throughout the world."

RUFUS W. CLARK, *Chairman of the Committee.*

Romanism.

PROCLAMATION.—TO THE ROMAN CATHOLICS OF ENGLAND AND IRELAND.

Whereas, It having been affirmed and proved, again and again, times without number, by *Protestants*, and published, generally by the pulpit and the press, in the United Kingdom of Great Britain and Ireland, that the following articles of your Creed are *novelties* in Religion, unknown to the first early Fathers of the Church—the Apostles of old—and not found in the *Holy Bible*, namely:

INVOCATION OF SAINTS.—I.—Introduced in the 4th Century. God forbids it—“See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.”—Rev. xix. 10. See also 1 John ii. 1: 1 Tim. ii. 5: 1 Cor. viii. 6.

WORSHIP OF IMAGES.—II.—Introduced in the year 787. The popes, Gregory II., Gregory III., and Zachary, opposed this sin. Pope Constantine I. desposed the Greek Emperor Philip, in the year 713, and put out his eyes for setting up images in churches. Gregory the III. excommunicated the Emperor Leo IV. for this crime. The present Pope, Pio Nono, unlike some of his predecessors, approves of idolatry, and has issued a rescript to the Bishop and clergy of Rimini, authorizing them to ornament with a crown of gold a manufactured winking image of the Virgin Mary, and to honour and venerate with much piety and devotion, the said image, on the 15th of August, the day of her supposed assumption. God forbids this sin, saying—“Neither shalt thou set up any image which the Lord thy God hateth.” Deut. xvi. 22. See also Exod. xx. 4-5: 2 Cor. vi. 16: John v. 21.

INFALLIBILITY OF THE CHURCH.—III.—Introduced in the year 1067 by the Second Council of Nice. Popes and councils contradict each other, and Romanists cannot agree about the seat of this infallibility. Some place it in the Pope, others in a General Council, and some in the Pope and a General Council. The doctrine is not revealed in the Scriptures. God says—“Believe not every spirit, but try the spirits whether they be of God.”—1 John iv. 1. See also 1 Thess. v. 21: Rom. xi. 20-22.

Note.—After Stephen V., there was so much contention in the election of the Pope of Rome, that, in the short space of nine years, there were nine Popes!! each succeeded in poisoning his predecessor in the Popedom.

THE CELIBACY OF THE CLERGY.—IV.—Introduced in the year 1190. God forbids it—“A Bishop must be blameless, the husband of one wife.”—1 Tim. iii. 2. “Marriage is honourable in all.”—Heb. xiii. 4. See also 1 Cor. ix. 5: Matt. viii. 14: 1 Tim. iv. 3.

TRANSUBSTANTIATION.—Introduced in 1215 by the fourth Council of Lateran. It contradicts our sight, our taste, our smell, and the Scriptures. The Holy Spirit says—“As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”—1 Cor. xi. 26. See also Luke xxii. 19: and Matt. xxvi. 29. See also Luke xvii. 19: and Matt. xxvi. 29.

AURICULAR CONFESSION.—IV.—Introduced in 1215. God says—“Confess your faults one to another.”—James v. 16: but he does not say any where, confess to a priest. See also Ezra x. 11: Dan. ix. 4, 20; Luke xv. 18, 19: 1 John i. 8, 9.

SUPREMACY OF THE POPE.—VII.—Introduced in 1215 by the Council of Lateran. Phocas murdered his master the Emperor, and Pope Boniface supported him in his treason, for which Phocas in return conferred the title of Universal Bishop on the Pope. Hence the origin of Papal Supremacy. God forbids it—“But be not ye called Rabbi; for one is your master, even Christ, and all ye are brethren.” Matthew xxiii. 8. See also Acts viii. 14; xi. 2; 2 Cor. xi. 5; xii. 11; Galatians ii. 11; Acts xv. 13; 19.

SALE OF INDULGENCES.—VIII.—Introduced in the 12th Century. The traffic was excessively scandalous in the 16th Century. In the pardons sold by Tetzl the following words are used:—“I absolve thee from all thy sins and transgressions, how enormous soever they may be.” God forbids it—“Who can forgive sins but God only?” Mark ii. 7. See also Jeremiah i. 20; Isaiah xliii. 25; Luke v. 21.

SERVICE IN LATIN.—IX.—Introduced in the year 1215. Strange! there never was a decree of Council in favour of this practice; but the fourth of Lateran decreed that divine services should be in the vulgar tongue of every nation. The Apostle Paul says in 1 Cor. xiv. 14, 16-23—“If I pray in an unknown tongue, my understanding is unfruitful.” Prayer in an unknown tongue is inconsistent with reason, as it is ordained for the improvement of our souls, and an increase of grace.

WITHHOLDING THE CUP FROM THE LAITY.—X.—Introduced in the year 1415 by

the Council of Constance. "God forbids it—"He took the cup and gave thanks, and gave it to them saying, Drink ye all of it."—Matt. xxvi. 27; Luke xxii 20; 1 Cor. xi. 25.—In the Church of Rome the cup is not given even to priests unless they officiate.

PURGATORY.—XI.—Introduced in 1438. This doctrine is not even mentioned in the Bible; but God says, "The blood of Jesus Christ his Son cleanseth from all sin."—John i. 17; Rev. xiv. 13; Eccles. xix. 5, 6.

MARIOLATRY; OR THE WORSHIP OF THE VIRGIN MARY.—XII.—In the year 1558, St. Bonaventure substituted the name of the Virgin for that of God throughout the Psalms. In Scripture no mention is made of worship to her; but she, on the contrary, worshipped Christ, saying, "My spirit hath rejoiced in God my Saviour."—Luke i. 47. Romanists offer more prayers to her than to Almighty God; and thus commit the grossest idolatry.

SEVEN SACRAMENTS.—XIII.—Introduced as an article of faith, in the year 1547, by the Council of Trent. Peter Lombard, a Schoolman of the 12th Century, first mentioned Seven Sacraments. Our Lord instituted only two, Baptism and the Lord's Supper. See Matt. xviii. 19; Luke xxii. 14-20.

APOCRYPHAL BOOKS.—XIV.—The Church of Rome, only in the year 1546 admitted these books into the Sacred Canon at the Council of Trent. They are rejected by the Greek Church, and by the Jews, whose *Canon* is the same as ours.

PRIESTLY INTENTION.—XV.—This new error was only established in the year 1547, at Trent. It is grossly absurd. For instance—If the priest does not intend to baptize, the infant remains a heathen; or, if the intention fail in the celebration of matrimony, the parties, according to the Church of Rome, who fancy themselves married, are living in fornication.

VENIAL AND MORTAL SINS.—XVI.—Introduced in 1563 by the council of Trent. The Bible draws no such distinction. God says—"The soul that sinneth, it shall die."—Ezek. xviii. 4. See also Rom. vi. 23; Gal. iii. 10; James iii. 2; James ii. 10; 1 John iii. 4.

SACRIFICE OF THE MASS FOR THE DEAD.—XVII.—Introduced in 18th Century, and determined as an article of faith by the Council of Trent. It is contrary to Scripture, for "Christ was once offered to bear the sins of many."—See Heb. ix. 22—23; vii. 26, 27; and x. 14.—"For by one offering he hath perfected for ever them that are sanctified."—Gal. iii. 13; 1 John ii. 1, 2.

MONASTIC INSTITUTIONS.—XVIII.—Convents and Monasteries have no authority in Scripture; for God says—"Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 14, 15.

INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH.—XIX.—Romanists add Tradition to the Bible as a rule of faith; but God forbids this addition, Saying—"In vain do they worship me, teaching for doctrines the commandments of men."—Matt. vii. 7. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. See also 2 Tim. iii. 16, 17; Isa. xxxiv. 16.

PROHIBITION OF THE READING OF THE BIBLE TO THE LAITY.—XX.—The Council of Trent prohibits the general reading of the Bible, and, strictly speaking, no Romanist can read the Bible without the permission of his priest. But God commands us, saying: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John v. 39. See also Acts xvii. 11.

INTERPRETATION OF THE SCRIPTURES ACCORDING TO THE SENSE OF THE CHURCH.—XXI.—Romanists say the church is the interpreter of Scripture; but their Church has given no authorized interpretation of the Bible; therefore the error is a most glaring absurdity.—To ascribe the authority of the Scriptures to the Church, is as absurd as to contend that the light of the candle is produced by the candlestick on which it rests. God says:—"The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes."—Psalm xix. 7, 8.

EXTREME UNCTION.—XXII.—As used in the church of Rome it has no authority in Holy Writ, nor is it necessary to salvation: for God declares—"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

WORKS OF SUPEREROGATION.—XXIII.—The Pope is said to be the Treasurer of this Bank; but our Lord says it is a forgery, in the following words:—"When you shall have done all those things which are commanded you, say, We are un-

profitable servants: we have done that which was our duty to do." Luke xvii. 10. See also Gal. vi. 4, 5; James iii. 2.

NEW CREED OF POPE PIUS IV.—XXIV.—Confirmed by the Council of Trent in the year 1564. The Nicene Creed was composed in the year 325, to which Pius added twelve new doctrines, embodying all the corrupt and persecuting tenets of the Church of Rome.

THE HOLY INQUISITION!!—XXV.—This inquisition was conceived by Innocent III., in the year 1198. Thomas de Torquemada, a Dominican Prior, was appointed first Grand Inquisitor in Seville, in the year 1478, by Ferdinand and Isabella. In 339 years, 34,658 souls were dismissed to the flames of hell, after their cursed bodies had been burned to ashes at the stake. 18,049 persons were burned in effigy, and 288,214 were condemned to prison and the galleys.

TOTAL PUNISHMENT BY THIS OFFICE IN SPAIN ALONE, 340,921, IN 339 YEARS.—This doctrine is directly opposite to the exhortation of the Saviour to his disciples—"Blessed are ye when men shall revile you, falsely, for my sake."—Matt. v. 10, 11.

The Church of Rome has awfully fulfilled that wonderful prophecy of our Lord, who said—"Yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John xvi. 2. See 2 Cor. x. 4.

ROMAN CATHOLICS, YOUR CHURCH IS THUS APOSTATE!—*And Whereas,* Those deadly errors having been truly charged against your religion, and fully established and affirmed on oath, and most of them condemned by Imperial Legislative Enactments.

We do Hereby most cordially and affectionately entreat and implore you all, dear Roman Catholic friends—Bishops, Priests, Deacons, men, women and children, to renounce, forsake, and abandon for ever, these strange doctrines, contrary to truth—contrary to the Apostles—contrary to godliness; and embrace the pure religion of Jesus Christ, as it is plainly taught in the book of life—the Bible.

Read, mark, learn, and inwardly digest this book, with faithful prayer to the Holy Spirit for the salvation of your souls, and you shall receive an answer in peace—peace now, peace henceforth, and peace for ever.

No modern Synods of your Clergy, held at Thurles, or elsewhere with meretricious and tawdry pomp, can reverse this decree; for it is written in the imperishable annals of time, and enrolled in the living records of eternity:

"Blessed is he that readeth, and they that hear the words of this Book."—Rev. i. 3.

Your Country, your Souls, your God, require and demand your adoption and solemn declaration of the ancient faith—the faith of the Apostles—the faith of the Holy Catholic Church.

Given at our office in Dublin this 10th day of October, in the year of our Lord, 1850.

THE CONVERTS OF THE PRIESTS' PROTECTION SOCIETY.



LIST OF RELICS IN ROME.—Those who have never been at Rome, or who have never sought after religious subjects, can never imagine what relics are to be found in the eternal city, in the midst of the 19th century, that is to say, since the progress of criticism has caused so many even more precious relics to be destroyed. But those which now exist, having been declared authentic by the Pope, no good Catholic can any longer doubt as to their authenticity. The following therefore is a catalogue of some of these relics:

In the Church of Santa Croce, said to be at Jerusalem:—A finger of St. Thomas the Apostle; that same finger with which he touched the blessed rib of our Saviour Jesus Christ.

In the altar of St. Helen, on which no one is allowed to celebrate mass except the pontiff and titular cardinal, there are, amongst others, the following relics:—Some hair of our Saviour Jesus Christ.—A greater part of the holy veil, and some hair of the Blessed Virgin.—Some ashes and coal combined together, in the form of a loaf, with the fat of St. Lawrence the martyr.—A vial of the most precious blood of our Saviour Jesus Christ.—Another vial full of milk of the Blessed Virgin, from the place where Christ was baptized.—The stone where the angel stood when he announced the great mystery of the Incarnation to the Blessed Virgin.—A piece of the stone on which our Saviour Jesus Christ sat when he forgave the sins of Mary Magdalene.—A piece of the stone on which our Lord wrote the commandments given to Moses on Mount Sinai.—Some of the manna with which God fed the Jews

in the desert.—One of the coins with which the treachery of Judas was paid by the Jews.

In the Church of St. Cecile, in Trastevere :—Some of the milk of the blessed Virgin Mary.

In the Church of Saints Cosma and Damiano.—A vial of milk of the Blessed Virgin Mary.—Some remnants of the house of Mary Magdalene.—Some also of the prophet Zacharias.

In the Church of St. Prassede.—Some of the shift of the Blessed Virgin Mary.—Some of Moses' rod.—Some of the earth on which our Saviour Jesus Christ trod during his passion.—Some of the cane and sponge with which our Saviour Jesus Christ was given to drink.—The image of our Lord which St. Peter made a present of to Pudenzio, father of St. Prassede.—Some of the towel with which Christ wiped his disciples' feet.—Some of the linen in which the infant Jesus was wrapped after his birth.—Some of the garments of our Saviour Jesus Christ.—One of the stones with which Stephen was stoned.—The column to which our Saviour Jesus Christ was tied to be scourged.

In the Church of St. Mary in Traspontina :—There is an image of our Saviour Jesus Christ, who spoke to the holy Apostles Peter and Paul while they were scourged.—Some milk of the Blessed Virgin.

In the Church of St. Mary in Trastevere :—There is a stone on which the angels knelt, during the martyrdom of St. Peter on the Janiculus.

In the Church of St. James, Scossacavalli :—There is the stone on which Abraham tied Isaac to sacrifice him.

In the Church of St. John in Laterano :—The head of St. Zacharias, confessor and father of St. John the baptist.—The head of St. Panzario, martyr, which bled profusely for three days and three nights while this holy church was a prey to flames.—A cup in which St. John the Apostle and Evangelist drank poison, by order of the Emperor Domitian, without being injured; and his ministers having shortly afterwards tasted it, died immediately.—A garment of said St. John, which, being put on those who died from poison, immediately brought them to life.—Some of the towel with which our Saviour Jesus Christ wiped his blessed hands after the last supper.—Some of the sheet with which our Saviour Jesus Christ wiped his Apostles' feet.—A purple robe with which our Saviour Jesus Christ was despicably dressed in Pilate's palace, which still bears some spots of blood.—The veil of the Blessed Virgin, with which she could scarcely hide the nakedness of her only son, while on the cross, still spotted with blood.—Some blood and water which dropped from our Saviour's side while hanging dead on the cross.—The altar which St. John the Baptist used in the desert.—A part of the arch of ancient alliance.—Some of the rods of Moses and Aaron.

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It has already been said, and we repeat it after this enumeration: Rome is perfectly logical when it opposes itself with all its might to the diffusion of the gospel; for there is the same difference from light to darkness as there is between the sublime and sanctifying religion which the gospel contains, and that which such absurdities assist in propagating; if the former succeeds, the latter must necessarily fail.

Family Circle.

HOW TO AVOID A BAD HUSBAND.

1. Never marry for wealth. A woman's life consisteth not in the things she possesseth.
2. Never marry a fop, or one who struts about, dandy-like, in his silk gloves and ruffles, with silvered cane, and rings on his fingers.—Beware! there is a trap.
3. Never marry a niggard, or close-fisted, mean, sordid wretch, who saves every penny, or spends it grudgingly. Take care lest he stint you to death.
4. Never marry a stranger, or one whose character is not known or tested. Some females jump right into the fire with their eyes wide open.
5. Never marry a mope or drone, one who drawls and draggles through life, one foot after the other, and lets things take their own course.
6. Never marry a man who treats his mother or sister unkindly or indifferently. Such treatment is a sure indication of a mean and wicked man.
7. Never, on any account, marry a gambler, a profane person, one who in the

least speaks lightly of God or religion. Such a man can never make a good husband.

8. Never marry a sloven, a man who is negligent in his person or dress, and is filthy in his habits. The external appearance is an index of the heart.

9. Shun the rake as a snake, a viper, a very demon.

10. Finally, never marry a man who is addicted to the use of ardent spirits. Depend upon it, you are better off alone, than you would be were you tied to a man whose breath is polluted, and whose vitals are being gnawed out by alcohol.

In the choice of a wife, take the obedient daughter of a good mother.

AN EARNEST YOUNG SEEKER AFTER CHRIST.—Many years ago, a lady sat in a verandah of her Burmese house, (says Mrs. Judson,) endeavouring to decipher the scarcely legible characters of a palm leaf book, which lay in all its awkwardness before her. As the lady bent over her book, a little more wearily than in the freshness of the morning, and made a renewed effort to fix her eyes on the dizzying circles, a strange-looking figure bounded through the opening in the hedge, which served as a gateway, and rushing towards her with great eagerness inquired, "Does Jesus Christ live here?"

He was a boy perhaps of twelve years of age; his coarse black hair, unconfined by the usual turban, matted with filth, and bristling in every direction, like the quills of a porcupine; and a very dirty cloth of plaided cotton, disposed in the most slovenly manner about his person.

"Does Jesus Christ live here?" he inquired, scarcely pausing for breath, though slackening his pace a little as he made his way, uninvited, up the steps of the verandah, and crouched at the lady's feet.

"What do you want of Jesus Christ?" inquired the lady.

"I want to see him; I want to confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?" said he, with great emphasis; "I want to know that. Doing! Why, I tell lies, I steal, I do every thing bad; I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that he can save us from hell. Does he live here? Oh tell me where I can find Jesus Christ!"

"But he does not save people from hell, if they continue to do wickedly."

"I want to stop doing wickedly, but I can't stop; I don't know how to stop; the evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like all the rest of us," the lady softly murmured; but she spoke this last in English, so the boy only raised his head, with a vacant "B'ha-lai?"

"You cannot see Jesus Christ now,"—she was interrupted by a sharp, quick cry of despair,—"But I am his humble friend and follower,"—the face of the listener brightened a little,—"and he has commissioned me to teach all those who wish to escape from hell, how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, oh tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant, your slave for life. Do not be angry. Do not send me away! I want to be saved—saved from hell!"

The lady, you will readily believe, was not likely to be angry. Even the person who told me the story, many years after, was more than once interrupted by his own choking tears.

The next day a new pupil was welcomed to the little bamboo school-house, in the person of the wild Karen boy; for no missionary having yet been sent especially to that people, they received all their religious instruction through the medium of the Burmese language. And, oh! such a greedy seeker after truth and holiness! Every day he came to the white teachers to learn something more concerning the Lord Jesus Christ, and the way of salvation; and every day his mind seemed to open, his feelings to enlarge, and his face to lose some portion of that indescribable look of stupidity which characterizes the uncultivated native.

In due time, a sober band of worshippers gathered to witness a solemn baptism; then a new face was seen among those who came to commemorate the dying love of the Lord Jesus Christ, and a new name was written on the church records.—*Child's Companion.*

[For the Banner of the Covenant.]

A VISIT TO DR. DUFF'S ENGLISH SCHOOL IN CALCUTTA.

RAIN? "R-a-i-n" spells one of the boys. What is rain? "Water from the sky." Has it been produced by the sky itself? "No!" How has it been formed? "Oh!" says one, with the characteristic smartness of the Hindu youth, "Do you not know yourself?" I think I do; but my present object is to find out whether you know it. "Well," replies another, with an air of manifest satisfaction, "I'll tell you—it is squirted from the trunk of Indra's elephant!" Indeed: that is a new theory of the origin of rain, which I did not know before; and I should now like to know on what evidence it is founded. "All I can say about it is, my Gurn* told me so." But your Gurn must have some reason for telling you so. Did he ever see the elephant himself? "Oh, no! the elephant is wrapped up in the cloud, as in a covering, and no one can see it with his own eyes." How, then, came the Gurn to know that the elephant was there at all? "To be sure, because the Shastra† says so." Now I understand the matter. You say the rain comes from the trunk of an elephant, simply because the Gurn has told you that this account is contained in the Shastra. "Certainly; for though I have never seen it with my own eyes, yet I believe it is there, because the Gurn has told me that the Shastra says so; and what the Shastra says must be true." Your Gurn has taught you a very different theory from that which my Gurn taught me in Scotland. Would you like to hear it, and compare the two together? "Nothing would delight us more," reply several voices. In boiling your rice, what rises from the vessel? "Smoke—vapour." When a dry lid is held over it, what effect is produced? "It gets wet." What makes it wet? "The smoke, or vapour." True; and when it gets very, very wet, does all the vapour continue to stick to it? "No; it falls off in drops." Very good. What, then, would you say of the vapour itself. Is it dry or wet? "Wet, sure enough." Whence, then, does the wet vapour proceed? "It can only be from the water in the vessel." Is the vapour a different kind of substance from the water? "No!" Why do you think so? "Because, when it gathers on the lid it turns to water again." So you conclude that the vapour is just a part of the water in the vessel? "Yes." What drives it off, then, from the rest, and makes it fly into the air? "It is nature to do so." Think a moment; when you hold a cup of cold water in your hand do you see the vapour arising from it? "No." What, then, makes the difference between the drinking water in your cup, and the water that boils the rice? "The one is cold and the other is warm." What makes it warm? "The fire." So it is from water warmed by the fire that you see the vapour ascend, and not from the cold! What must you infer from this? That it is the fire which, in making the water warm, makes it go into vapour." After a heavy fall of rain on the heated ground, when the sun shines out strongly in the morning, what do you see? "Great vapours or mists." Where do they come from? "From the wet ground." Where do they go to? "Up to the sky." Is it warm or cold up in the sky? "Very cold high up, so that the

* Gurn,—A religious teacher.

† Shastra,—The Hindu Sacred Book.

fakirs say the water grows hard in the Himaylay at the source of Ganga." When the vapours from the wet ground rise up to this cold place in the sky, what will become of them? "Perhaps they will form into drops as the vapours from the boiling rice do upon the lid of the vessel." When a great many drops gather together will they stay up in the sky always? "No; they will fall down." And when a great many drops of water fall down from the sky, what is it? "Rain, to be sure." Well, that is the theory of the origin of rain which I once learned from my Gurn in Scotland. "How natural!"—"How like the truth!" "Surely it is true." "Ah! ah! what have I been thinking? If your account be the true one, what becomes of our Shastra? *What becomes of our Shastra? If your account be the true one then our Shastra must be false. Our Shastra must either be not from God or God must have written lies.* But that is impossible. The Shastra is true; Brahma is true; so your Gurn's account must be false; *and yet it looks so very like the truth.*"

Now here was the commencement or first germ of a mental struggle which only terminated in the case of some with the entire overthrow of Hinduism. Up to that moment the very notion that it was possible for any thing in the holy Shastras to be false, had never been conceived even as the creation of a fitful dream. Even to *hesitate* on a point so sacred and fundamental, must presuppose a degree of mental effort which those who have been nursed in the lap of truth and freedom in a Christian land, can scarcely conceive. And, yet, here was now the sudden injection of a doubt, where all doubt was believed to be impossible—the sudden starting of a suspicion, where suspicion was believed to be an insult to the memory of an immortal ancestry—an impious contempt for the authority of the gods. Yet so palpable were the facts—so natural the inference, and so like the truth—that in spite of such an array of antecedent antipathy, the mind strove in vain to shake itself loose from a dreaded and hated, but struggling and clearing conviction. [Duff on India Miss.

THE SAILOR BOY'S FAITH.—The report of the *Seaman's Friend Society* vouches for the truth of the following incident:—A vessel was overtaken by a terrific hurricane in the middle of the Atlantic ocean. After the most astonishing efforts to weather the storm, the awful intelligence from the captain broke on the ear of the passengers, "The ship is on her beam ends; she will never right again; death is certain."—"Not at all, sir! Not at all, sir!" exclaimed a little sailor boy. "God will save us yet." "Why do you think so?" said the captain, with strong feeling and astonishment. "Because, sir, at this moment they are praying under the Bethel Flag, in the city of Glasgow, for all sailors in distress, and us among the rest; and God will hear their prayers; *now see if he don't.*" The captain, an old weather-beaten tar, exclaimed, with the tears running down his cheeks, "God grant that their prayers may be heard in our behalf, my little preacher!" At that moment a great wave struck the ship and righted her! A simultaneous shout of exultation, gratitude and praise, louder than the storm, went up to God. A few days after, the noble ship rode safely into New York harbour.

Obituary.

ANDREW SYMINGTON, D. D. PAISLEY.

[We think it due to our readers, as well as to the memory of the late Professor Symington, to transfer to our pages the following sketch of his life and labours, which appeared in the "Scottish Guardian" soon after his lamented decease. It is obviously the production of one well acquainted with his whole career, and

fitted by the warmth of his esteem and veneration to do justice to his character. We regret the less, the brief and hurried notice which appeared in our last number, that we have it in our power to supplement it with so interesting a memorial as the following.]—*Scottish Presb.*

We have already announced to our readers the somewhat unexpected demise of this good man and able divine. His name, however, has been so often before the public in various walks of usefulness and duty, that a more extended notice will be felt due to his memory, and will be prized by multitudes to whom he was endeared by the genial kindness of his disposition, his unspotted character, and his long course of eminent services in the cause of his Divine Master.

He was born in Paisley during the month of June, 1785, and must have been past the 68th year of his age when he died. His father, a godly merchant in his native town, gave him an education for the Christian ministry. After an attendance for four years in Paisley Grammar School, where he generally stood at the head of his class, he entered the University of Glasgow, and carried off the first honours in several classes—in the higher mathematics, in natural philosophy, and in divinity. He took the degree of A.M. in 1803. No sooner had he obtained license in the Reformed Presbyterian Church, than at least four congregations, in admiration of his abilities as a preacher, competed in the presentation of a call to him. Having decided in favour of the call from the congregation in his native town, he received ordination in 1809. His congregation consisted of a few members recently disjoined from a neighbouring charge, but soon grew to strength under his fostering care. The entire debt—which originally was by no means small—contracted by them in the purchase of ground, and in the erection of a church and manse, was extinguished some years before his death; and he left behind him his congregation in deep grief at the loss of their pastor, but in a condition of strength and prosperity, mainly owing, under God, to the spiritual depth, scriptural simplicity, and Christian pathos of his ministrations, his spreading reputation for theological learning and attainments, the promptitude and constancy of his sympathies with the afflicted, and his conduct uniformly so becoming as to put the tongue of calumny at defiance. And his congregation, it should be added, were worthy of such a pastor—a model of dutifulness and affection to him—not merely consenting, for the general benefit of the Church, to give him up during two months of the year, after he became professor, but when his infirmities increased, relieving him for weeks from the labours of the pulpit, and sometimes putting means at his command to go elsewhere in quest of health and recreation.

In the year 1820, he was appointed Professor of Theology in the Church to which he belonged. Coming to the office in the full vigour of his Life, he devoted himself to it with useful enthusiasm, while his invariable prudence and mature judgment gave dignity and grace to the discharge of his official duties. He moved among his students in a spirit of paternal benignity,—watching their character, as well as instructing their minds, noting their progress, taking a warm interest in all that concerned them, giving advice as to their defects, and encouragement when it was needed, so that in entering the Hall, they soon learned that they had found in him their best friend, as well as a beloved professor. While every denomination in the country has been affected with divisions, the Reformed Presbyterian Church has remained singularly free from them, and this unity must in some measure be attributed to the spirit of brotherhood diffused amongst its rising ministry by their professor, and to that warmth of holy affection by which he transformed the Hall into a family of brethren. With few exceptions, all the ministers of the body have been students under his care—not to speak of a large proportion of the ministers of the same denomination in Ireland, and several in America and other countries. They derived benefit from his sound and able prelections; they derived more from the living Christianity embodied in his character, and with which his whole life before them was instinct. During the session, few men could be more busy, as he taught all the branches of theological education, perused all the exercises of the students, met with them several hours in the course of the day, and held besides devotional meetings with them for the cultivation of personal godliness. His lectures, always solid and useful, rose occasionally into a strain of devout eloquence, and were distinguished, by what, after all, is the highest department of theology,—the department in which our Howes and Owens found scope for their powers and resources, and immensely more important than the husks of controversy and criticism—the defective exhibition of Divine truth in its relation to the state and conscience of the sinner, and to the experience of the Christian.

In the course of his ministry he became known to the religious community by

public sermons in behalf of important charities and societies. Several of them have been published,—always, however, at the urgent request of those by whom they were heard; for whether or not we are to ascribe it to extreme diffidence and the singular modesty of his nature, he seems never to have entered upon authorship except under pressing solicitation. These discourses took a wide range, from able defences of cardinal doctrines in the Christian system, to sermons addressed with a winning tenderness to youth and children. They all contain felicitous passages, giving proof, as competent authorities have remarked, of a vein of genius in his thinking. But it may be questioned if his printed sermons, with one or two notable exceptions, ever attained the height of effective utterance, which he sometimes reached when he was unembarrassed with the uncongenial publicities of a special occasion. His rare command of language, his thorough mastery of truth and Scripture, the frankness of a warm and open heart, and a memory uncommonly retentive, and habits of observation directed constantly on men and things, enabled him in his happier moments, when he kindled in a discourse, to produce an effect far beyond any mere trick of oratory. A commanding figure, expressive countenance, and rich voice contributed to the effect, while the copious unction that enriched all his discourses seldom failed to minister to the spiritual quickening of his audience.

In 1811, he was united in marriage to Miss Jane Stevenson. The union was in all respects a happy one, but his domestic life was soon clouded by a succession of trials, which, beginning with the death of two children in 1812, kept him in the house of mourning, till, in 1837, eight children, together with the mother, lay interred in the small burying-place attached to his church and manse. To the end of his days, indeed, his faith was tried with similar causes of domestic and parental anxiety.

His character has long ere this been so established, and his attainments so well known, that various tokens of public confidence and esteem were bestowed on him. He received the degree of Doctor of Divinity from the Western University of Pennsylvania in 1831, and in 1840, the University of Glasgow conferred the same honour on its distinguished alumnus. In his own denomination, he made himself useful by assiduous efforts in the cause of Christ, and grew in esteem as he grew in years. He was so unselfish, so unpresuming, and so free from the least taint of guile and malice, that beyond the circle of his own church, wherever he was best known, he was most loved. Besides preparing a Guide for Social Worship, a Book of Discipline, and similar documents at the request of his Synod, he composed a new doctrinal Testimony in adaptation to the existing state of the Church and of theology—a task executed with his accustomed tact and ability, and in such a way as to cement and consolidate his denomination into peculiar harmony in sentiment and principle. He was an instance of faithfulness in combination with love; for, while no man was more attached to his denominational convictions, he never in his long life was embroiled in a personal controversy, but lived on terms of perfect friendship with his brethren in other churches. He entered with his whole heart into the Evangelical Alliance at its commencement, and was the life and soul of many a happy meeting of its members in the division to which he belonged. Whether taking part in the business of his own Church, or joining, as he was always forward to do, in any public movement for the interests of truth and righteousness, he evinced, besides an inbred and delicate courtesy of nature, such a warmth and honesty of Christian love, as, blending with the firm principles of the man, gave to his whole bearing a dignity that was truly apostolic.

It was difficult for him to resist any call to preach the gospel. He had to preach for many years during the session of the Hall every Sabbath. Arrangements were latterly made to relieve him from this unjustifiable burden, but even then, in spite of his labours as a professor, and during the last years of his life, when a painful infirmity frequently prostrated him for hours, rather than allow a congregation to want the gospel, he would hasten to it if at all within his reach, so that he could be back in sufficient time for his professional studies on the Monday. The last sermon he thus preached was in supplying a congregation in Kilmarnock, with which, under its peculiar trials, he felt a deep sympathy. The discourse he delivered on that occasion evinces his care and tact in suiting himself to the circumstances of a congregation. Referring to the recent death of their pastor, he lectured on what—to use his own graphic phrase—he termed Christ's "unique and all-wonderful farewell," (Mat. xxviii. 18, 20;) and exhorting them to pray that another pastor might be supplied to them, he discoursed on Luke x. 2. How singularly apposite both themes to his own coming death! On Satur-

day fortnight he slipped his foot on leaving a carriage in the railway, at the Paisley station, and fell with all his weight, so that his leg struck on the edge of the landing place. He bled profusely, but the accident excited no immediate alarm. All the following week he lectured to his students in his dining room, evidently with some degree of pain, and under the fatigue consequent upon want of sleep. On Monday, he was relieved of his duties by his brother Dr. Symington of this city, and on Tuesday morning, at his usual early hour of half-past seven, A. M., he again gave a lecture to his students. But his work was done. The effort, as his friends, who had urged him to dismiss the Hall at once, had feared, proved too much for him. He sank rapidly all the remainder of Tuesday under some species of fever, whether resulting or not from the injuries he had sustained, it is difficult to say. On Wednesday he was no better, uttering in moments of unconsciousness expressions which showed his mind to be brooding on the duties of the Hall and the interests of the students. On Thursday, he was able to recognise the members of his family, but for some time before his death, he appeared to be in a deep slumber, till in the end, without sigh or struggle, so peacefully that there was no indication of death but the stoppage of pulse and breath, his spirit passed into the presence of his God.

He has left six children to deplore his loss, but rich in the memory of parental worth, and in the legacy of his stirring example. Men of greater ability and learning have preceded him within these few years to the grave, or may have been left behind him, but to the extent in which he was known, few have been more successfully commended the gospel to acceptance by their life and character. No man had deeper views of sin; no man humbler views of himself as a sinner to be plucked from the burning only through the grace of God. But of how few can it be said, as with perfect justice it may be said of him, making due allowance for human frailty, that there is not an action of his life, the remembrance of which his friends would wish buried in the grave along with him. His best monument is his own stainless name—with the inscription so conspicuous in it, "The simplicity that is in Christ."

THE LAST DAYS OF DR. A. SYMINGTON.

This naturally enough leads me to speak of his last days, and of that solemn and affecting event which fell upon us all with such a stunning influence. Like Samuel, he was somewhat advanced in years, and may be said to have 'come to his grave in a full age, like as a shock of corn cometh in his season.' (Job v. 26.) Yet the period of life was not such as to suggest the idea of speedy removal. Neither was there any warning given in protracted sickness. But his work was done, his warfare was accomplished; and he was invited to lay aside his armour, and begin the celebration of his triumph. The time at which he was called, secured for his labours all the advantages, without the infirmities, of age. There was the ripe fruit of autumn, unhurt by the chilling colds of winter. Before old age had time to inflict its indolence and decrepitude, to check the glowing warmth of his affections, or to freeze the genial current of his soul; while as yet all that it could do was to add its dignity and peculiar beauty to his noble features, his Master announced to him that he had finished his course, and called him to himself.

His last sermon to his own people was from a text which may be regarded as at once an embodiment of his ministry on earth, and an expression of his admiring exercise in heaven:—'Yea, he is altogether lovely.' His last pulpit services were given to a vacant and bereaved congregation at some distance, whose circumstances seem to have suggested his subjects;—the commission of Christ to his Apostles, and the injunction, 'Pray ye the Lord of the harvest, that he may send forth labourers into his harvest.' His last visit to the sick was to a member of the congregation, a short time before he received the injury which confined him to the house for a week.

My last interview with him in health was on the Monday before his death, when I was more in his company than for many months before. The conversation at one part of the interview turned on a portion of Scripture, the import of which he said he did not understand, but of which he has now the most satisfactory knowledge. His last lecture to his students was delivered, with some difficulty, on the following morning; and he returned from it to the bed from which he was never to rise. I saw him on Wednesday, when the disease had taken firm hold, and his mental powers were borne down under an oppressive load of physical disorder, from which he could not raise himself. Complaining of great weakness, he ex-

pressed satisfaction that "the issue was in the hands of the Lord," and requested prayer to be offered.

Thursday was his last day on earth. I hastened to his sick bed as early as I could find means of conveyance. Before my arrival he had told a member of his family to "trust in the Lord," and, to the inquiries of another how he felt, he repeatedly made reply by pronouncing the Latin word "Excelsior," which perhaps may be taken to mean that he felt a wish to mount higher and higher. At another time, when the words, "Thou wilt keep him in perfect peace whose mind is stayed on thee," were repeated, he observed, "Sweet is the rest of a Christian." On a part of the description of the New Jerusalem being read to him, he said, "Very beautiful." On its being said a little farther on in the day, "To them that believe He is precious;" and a hope being expressed that he found him so, he said, "Very precious." Again when one, seeing him distressed, quoted the words, "O Lord, I am oppressed, undertake for me," he added, "We'll just leave the matter in his hands." After a part of a psalm had been sung, he was asked whether he had heard and been able to join, when he said, "there's moral (meaning mental) singing;" and to the remark that he would soon have the celestial singing, he assented by a sign. Some time afterwards, when, from his seeming to look round the apartment, it was inferred that there was more consciousness than usual, an opportunity was taken of repeating slowly the words—"For me to live is Christ, for me to die is,"—at which place he put in distinctly, as heard by all present, the finishing word "gain." And this, brethren, was the last word uttered by those lips on which you have so often hung with rapture. Every after attempt to rouse him by other passages proved ineffectual. He soon closed his eyes and fell in a slumber from which he never awoke. His breathing was laborious, but not distressingly so. Weeping by-standers thought they could perceive signs of inward anxiety, grief, or defiance, passing like momentary clouds over that noble and expressive countenance, which retained its likeness unimpaired to the last. But the habitual predominant expression was that of perfect serenity. At length, when his affectionate family were all around him, looking on in solemn silence, the good man breathed out his soul and fell asleep in Jesus, as peacefully as ever child fell asleep on the bosom of its mother. With reference to him, one could easily fancy that he heard the words—"Well done, good and faithful servant, enter thou into the joy of thy Lord." And, with reference to ourselves, some audibly, and all perhaps mentally, sent out the ejaculation, "Let my last end be like his!"—*Departed Worth and Greatness Lamented: Sermon by Dr. W. Symington.*

(From the Covenanter)

Died, in Coldenham, Orange county, N. Y., on Thursday, September, 29th, at the house of Mr. John Beattie, Rev. JAMES R. WILLSON, D. D., late Professor of Theology in the Reformed Presbyterian Church, in the 74th year of his age.

Dr. Willson's name and services in the Church of Christ, are too well known to need, in this form, any extended notice. As a scholar, a teacher, an eloquent orator, an able writer, a faithful witness, he long held a prominent place before the church and the world. His pen and his voice were alike industriously and ably employed in vindicating and expounding the gospel, and the testimony of Jesus. In every cause of philanthropy he took an active part. The great moral and reformatory movements of the times ever found in him a zealous advocate. His great delight, in his latter years, was to be employed, until growing infirmities prevented, in the instruction of candidates for the ministry. He was early called to this work; and a large majority of those now in the active service of the church, in the ministerial and pastoral office, in this country, received their training, either wholly or partially, under his care. Endowed with a vigorous physical frame, and with a mind of corresponding magnitude and energy, all his powers and attainments were directed to the work of Christ, and he "counted Jerusalem above his chiefest joy." He was, singularly, a man of prayer; and, as his intimate friends best knew, lived much in communion with God at his mercy seat. Integrity, unbending integrity, characterized his whole life.

A few years before his death, disease, for the first time, made serious inroads upon his iron frame. He gradually declined; and with a constitution reduced in strength, soon sunk under the effects of an accidental injury. He met death with the utmost composure—looking forward with the confidence of an assured interest in Christ, whom he had so long served, to a resting place in that heaven which he regarded and often spoke of as his home—leaving a name which will not soon disappear on earth.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA,

UNDER THE CARE OF THE GENERAL SYNOD.—1852.

Date of Organization.	Name of the congregation.	Containing sittings for										Pastor's Address, or Correspondent of Congregations, if vacant.
		Elders,	Communicants.	Attend Prayer Meetings.	Children in Sabbath School & Bible Class.	Teachers.	Vols. in the Library.	Papers taken for the Sabbath School.	Attendance on Public Worship.	Church Buildings and Property.		
1798	1st Philadelphia,	7	660	250	325	29	1050	460	800	Brick church, 11th street, below Market,	850	Rev. Theodorus W. J. Wylie, Philadelphia.
1836-21	"	3	300	60	150	18	200	120	300	Stone ch., 50 X 60 Schuy'l Fr. below Callowhill.	600	Rev. W. m. Sterrett, Callowhill below Sch. Front Phila.
1846-3d	"	4	176	60	100	7	150	80	250	Brick ch., corner of Oxford and Hancock.	600	Rev. Robert J. Black, 564 Marshall street, Philadelphia.
1848-4th	"	3	124	50	100	7	150	135	100	Brick ch., Sch. 5th and Filbert, 53 X 70.	500	Rev. Samuel W. Crawford, D. D., Philadelphia.
1849-5th	"	2	64	20	100	7	150	135	100	Brick ch., York below Front, 42 X 60,	300	Rev. Alex. G. Macaulay, Hanover, near West, Phila.
1845	Washingtonville	1	12	80	150	18	369	140	200	Half use of a frame church,	250	Rev. Robert M' Coy, Washingtonville, Pa.
1830	Milton,	4	96	8	50	3	200	70	200	A frame church,	450	Rev. Matthew Smith, Milton, Pa.
1822	Cincinnati,	6	60	40	50	3	200	70	200	Brick church,	450	Mr. Peter Gibson, Cincinnati, Ohio.
1823	Beech Woods,	65	60	30	40	6	300	100	100	Brick church, 45 X 60,	200	Rev. Gavin M-Millan, Morning Sun, Ohio.
1837	Garrison Creek,	44	44	25	40	6	300	50	100	Frame church, 38 X 40,	400	Rev. Andrew Herron, D. D., Steel's P. O., Rush co., Ind.
1848	Xenia,	130	130	100	100	6	300	60	300	Brick church, 44 X 64,	400	Mr. James C. M-Millan, Xenia, Ohio.
1814	Massie's Creek,	36	36	18	40	5	100	20	75	Brick church, 60 X 45,	200	Rev. Hugh M-Millan, Cedarville, Green county, Ohio.
1842	Richland,	27	27	10	40	5	100	10	75	Frame church, 55 X 40,	200	Mr. James M-Cume, Rushsylvania, Logan county, Ohio.
1849	Utica,	16	16	20	40	5	100	10	75	1-4 acre lot in Utica,	500	Mr. Wm. Alsdorf, Utica, Licking county, Ohio.
1815	Fayetteville,	7	120	50	80	14	300	80	250	Frame ch., cor. of Fulton and Clinton, 65 X 40,	250	Wm. Wyatt, Esq., Fayetteville, Lincoln county, Tenn.
1845	Chicago,	80	80	40	60	8	300	30	60	Frame church, 28 X 38,	250	Rev. A. M. Stewart, Chicago.
1832	Washington,	80	80	40	60	8	300	20	100	Frame church, 28 X 38,	250	Mr. Stuart Bates Aiken, Elgin, Kane county, Ill.
1847	Rock Prairie,	50	50	50	60	7	200	25	80	Frame church, 30 X 40,	250	Mr. Daniel Clay, Rock Prairie, Rock county, Wis.
1851	Lima,	75	75	75	36	6	140	25	200	Frame church, 30 X 40,	250	Mr. Thos. Godfrey, Whitewater, Walworth co., Wis.
1851	Dundee,	30	30	30	36	6	140	25	200	Frame church, 30 X 40,	250	Rev. John M-Millan, Dundee, Kane county, Ill.
1843	Thorn Grove,	30	30	30	36	6	140	25	200	Frame church, 30 X 40,	250	Rev. John W. Morrison, Bloom P. O., Cook county, Ill.
1846	Sugar Grove,	250	250	250	75	6	200	50	400	Frame church, 40 X 50,	300	Mr. Robert Smith, Marion, Linn co., Iowa.
1847	Monmouth,	75	75	75	36	6	140	25	200	Frame church, 40 X 50,	300	Rev. James Scott, Monmouth, Warren county, Ill.
1821	Eden,	22	22	22	40	5	200	25	100	Frame church, 40 X 50,	300	Rev. Samuel Wylie, Sparta, Randolph county, Ill.
1842	Concord,	35	35	35	40	5	200	25	100	Frame church, 40 X 50,	300	Rev. Michael Harshaw, Sparta, Randolph county, Ill.
1851	Unity,	80	80	80	40	5	200	25	100	Frame church, 40 X 40,	300	Mr. James Wilson, Marissa, St. Clair county, Ill.
1849	Grand Cote,	112	112	112	60	9	90	30	150	Frame church, 40 X 50,	400	Rev. Jas. Pearson, Elkton, Washington co., Ill.
1800	Princeton,	60	60	60	30	5	200	30	100	Frame church, 46 X 40,	300	Mr. David Mumford, Sparta, Randolph county, Ill.
1837	Bloomington,	360	360	120	200	13	200	100	500	Frame church, 45 X 50,	350	Rev. Hugh A. M'Kelvy, Walnut Hill, Marion co., Ill.
1800	1st. Pittsburgh,	150	150	60	110	10	100	130	350	Brick church, Penn street,	650	Rev. John M-Master, Princeton, Ind.
1838-2d.	"	160	160	60	110	10	100	130	350	Brick church, Sandusky street,	700	Rev. John Douglass, Pittsburgh, Pa.
18	Allegheny,	200	200	100	300	10	200	100	300	Brick church, Sandusky street,	500	Rev. Andrew W. Black, D. D., Allegheny, "

18—	Madison,	60	20	50	6	100	25	150	Frame church, 30 X 40,	200	Mr. Jas. Brown, Madison, Westmoreland co., Pa.
18—	Bethel,	150	200	100	11	400	104	450	Brick church,	700	Mr. Francis Anderson, Bakerstown, Pa.
1818	Pine Grove,	120	50	50	70	60	200	400	Frame church,	400	Rev. Thomas C. Guthrie, D. D., Bakerstown, Pa.
1818	Darlington,	75	30	70	5	40	300	300	“ “	400	Rev. George Scott, East Palestine, Ohio.
1850	Newcastle,	100	40	50	6	150	55	300	“ “	500	Rev. Josiah Hutchinson, Newcastle, Lawrence co., Pa.
1820	Neshanock,	100	40	40	6	100	80	300	“ “	300	Rev. G. R. McMillan, Newcastle, Pa.
1850	Heron,	60	20	25	4	100	25	100	“ “	300	Mr. James F. Truesdale, Austintown, Ohio.
18—	Austintown,	100	200	150	13	200	50	300	Two frame churches,	940	Rev. David Herron, Hartstown, Crawford county, Pa.
18—	Shenango,	33	60	30	3	200	15	60	Frame church,	264	James Cochran, Esq., Sugar Creek, Crawford co., Pa.
1850	Cochranon,	29	100	74	8	200	120	300	“ “	400	Mr. Ezra Gildersleeve, Centretown, Mercer co., Pa.
1852	Sandy,	80	20	60	6	100	35	200	“ “	350	Mr. Samuel Abraham, Harrisville, Butler co., Pa.
18—	Bethel,	38	60	50	5	50	50	200	Log “	230	Mr. Wm. Henderson, Hammersville, Allegheny, Pa.
18—	Deer Creek,	66	30	65	8	300	70	400	Frame “	350	Rev. Andrew Walker, Breakneck, Butler co., Pa.
1850	Mount Pleasant,	200	60	60	5	70	60	200	Brick “	600	Rev. R. McCracken, Wirenberg, Lawrence county, Pa.
1820	Union,	80	60	5	70	60	200	200	Frame “	930	Rev. A. G. Wylie, Duaneburg, Schenectady co., N. Y.
1844	Pleasant Hill,	180	180	80	14	200	100	300	Frame ch., Gall'd, Parsonage and 9 acres land,	200	Rev. John N. M-Leod, D. D., New York.
1796	Duaneburg,	400	160	130	25	400	100	700	Brick ch., on 12th st., 60 X 70,	300	Rev. Spencer L. Finney, New York.
1797	1st New York,	100	30	120	20	500	150	150	“ “	200	Rev. David J. Patterson, Brooklyn, L. I.
1851	2d “	200	50	119	18	200	100	300	“ “	300	Rev. Robert A. Hill, Paterson, N. J.
1848	Brooklyn,	60	20	120	12	200	160	100	Frame ch., cor. of Maitland and Smith streets,	400	Rev. Henry Gordon, Lisbon, St. Lawrence co., N. Y.
1849	Williamsburg,	90	20	50	7	100	110	250	“ “	200	Mr. Michael Elliott, Madrid, St. Lawrence co., N. Y.
1850	Paterson,	39	40	6	50	50	50	150	“ “	312	Rev. John Boles, S. Ryegate, Vermont.
1832	Lisbon,	100	16	60	5	20	50	250	in S. Ryegate, & half of ch. in Ryegate,	200	Rev. Alex. Clarke, Amherst, Cumberland co., N. S.
1852	Potsdam,	90	20	50	7	100	110	250	Frame ch., Gallered, 40 X 30,	250	
1842	Ryegate, and Barnet,	50	50	50	50	50	80	100	“ “	200	
		50	50	50	50	50	100	100	“ “	150	
		50	50	50	50	50	100	100	unfurnished, 36 X 26,	200	
		50	50	50	50	50	100	100	Frame ch., 40 X 30,	150	Rev. W. S. Darrach, Goose River, Cumberland co., N. S.
		50	50	50	50	50	100	100	“ “	200	
		50	50	50	50	50	100	100	Frame church, 40 X 30,	200	
		50	50	50	50	50	100	100	“ “	200	
		50	50	50	50	50	100	100	Frame church, 34 X 28,	250	Mr. Wm. Duncan, Botsford, Westmoreland co., N. B.
		50	50	50	50	50	100	100	“ “	500	Rev. James R. Campbell, Saharanpur, Northern India.
		50	50	50	50	50	100	100	Frame church, 40 X 30,		
		50	50	50	50	50	100	100	Brick ch., 60 X 40; Orphan Boarding House,		
		50	50	50	50	50	100	100	School House, 3 Mission Houses, 2 Catechists'		
		50	50	50	50	50	100	100	Houses, Mission Retreat at Landour,		
1830	Chimoguee,	90	30	50	6	200	50	200	Frame church, 40 X 30,		
		21	115	7					“ “		

Statistics of the Reformed Presbyterian Church in North America, under the care of the General Synod.—1852.—Continued.

Name of the Congregation.	Pastor's salary or supplies.	Other contributions for congregational purposes, ch. building, &c.	Children's, Missionary purses.	Theolog. Seminary.	Synod's Fund.	Home Missions.		Foreign Missions.		Miscellaneous Miss. Con.	Total.	Weekly average for congregational purposes.		Weekly average for missionary purposes.		Gross weekly av. for each church member.	
						\$	Cts.	\$	Cts.			\$	Cts.	\$	Cts.	\$	Cts.
1st Philadelphia,	\$1800	\$2609 25	\$437 53	\$75	\$37 20	\$50	\$500	\$775 57	\$6284 55			12.8	5.4	18			
2d "	600	966	12	11 40	8	35	35		1667 40			10	6	10.6			
3d "	500	100		10	7 30	25 50	25	9 50	677 30			6.5	8	7.3			
4th "	500	300	12		11 30	20 25	25	100	968 30			10.5	3.2	13.7			
5th "	*200	941	10	5	5 16	8 50	60		1224 66			33.5	2.5	36			
Washingtonville, }	{ 100					8 50	8 50		122			16	3.5	19.5			
Milton, }	{ 300	111 20	12 38			15 10	94 41		533 09			9.8	2.9	12.7			
Cincinnati,	800	110	16			50 50	50		1026			18.2	2.3	20.5			
Beech Woods,	200			10 50	7	18 75	29	35	293 25			6.4	3	9.4			
Garrison Creek,	200		3	4	4 40	10 10	10		228 40			6	8	6.8			
Xenia,	186		25	75	5	20 20	20	60	309			8.1	5.3	13.4			
Massie's Creek,	400		25	15		11 30	35		546 30			6	2	8			
Richland,	37						10		47			2		2			
Utica,	48			4			20		68			6	2.4	8.4			
Fayetteville,	400	50	20		11 36	50	45	18	594 36			7.3	2.2	9.5			
Chicago,	360			6	8	20 40	10	20	380			11.5	6	12.1			
Washington,	350								394 40			8.4	1	9.4			
Rock Prairie,	30								30			1.5		1.5			
Lima,	300			5	8	6 50	6 50	14	314			12	5	12.5			
Dundee,	300							30	356			7.6	1.4	9			
Thorn Grove,	60						4		64			2	2	2.2			
Sugar Grove,	200	900		14 25		12 50	16 50		1129			53	1.4	54.4			
Monmouth,	400					40 40	30		484 25			3	6	3.6			
Eden,	300					10 10	12		322			7.7	6	8.3			
Concord,	30						10		40			2.7	9	3.6			
Hill Prairie,	60	700			4 40		7 40	10	777 40			41.7	1	42.7			
Unity,	78	800		4 50	10	17	23 10	18	882 40			21.1	1	21.2			
Grand Cote,	350			20	16	75 75	75	100	422 60			6	1.2	7.2			
Walnut Hill,	500			5	5	5 5	15	63 50	786			6	4.6	10.6			
Princeton,	90				15	75 75	150	120	183 50			4	4	8			
Bloomington,	1000	230		10	10	10 10	16		1510			6.3	2	8.3			
1st Pittsburgh,	350	1350			13	20 20	51	100	1736			21.8	4	22.2			
2d "	500	300							984			9.6	2.2	11.8			

Missionary Intelligence.

RECENT MISSIONARY INTELLIGENCE—PRESBYTERIAN MISSION.

INDIA.—Since our last, letters have been received from the Rev. J. H. Orbison, August—of the Lodiana Mission; from the Rev. John E. Freeman, 9th of July and the 19th of August; from the Rev. J. J. Walsh, 9th of July and 19th of August; and from the Rev. A. H. Seeley of 1st of July, of the Furrukhabad mission.

The country has been visited by a season of extraordinary hot and oppressive weather, which was succeeded by cholera, which proved still more trying, both to the European and native population. Mr. Freeman had a severe attack of this disease, but was entirely restored at the date of his last letter.

Mr. Walsh mentions the conversion of two Mohammedans to the Christian faith. "One of them," he remarks, "is a middle-aged man, formerly a Mussulman from the Oude district, and well acquainted with the doctrines of the Koran. He was passing through Futtehghurh on a pilgrimage to Mecca, when he met our native preachers, who brought him to me for conversation. I advised him to stop and learn more of this good way, and offered him service as a chaulkidar. He accepted and brought his wife and family with him. From that time, he has been diligent in studying the Bible and attending all the religious services. Frequently I have seen him attend, and eleven o'clock at night sitting at the gate, reading his Bible by the light of a small taper. Such was his love for the Bible, that he actually paid three rupees for a copy of the Old Testament, though his income is only three and a half rupees per month. This was unknown to me, or I would have presented him with one. The other man is also a convert from Mohammedanism, though he was originally a Sikh of the highest class. He gave good satisfaction, and seemed to have a very clear view of the plan of salvation through a crucified Redeemer, though not to the same degree as Khadin Massih. I trust they are both true men, and will encourage our hearts by a godly and holy life and conversation. One has taken the name of Khadin Massih, the servant of Christ; the other Abdullah Massih, the friend of Christ. May they both be found true servants and faithful friends, and at last find an entrance into his righteous kingdom!"

SIAM MISSION.—The latest intelligence from the brethren of the Siam mission is a letter from Dr. S. R. House, of the 29th of June. He speaks of the good health of the missionaries, and the encouraging aspects of their missionary labours. They have formed the nucleus of an interesting boarding school, in twenty or more boys, whom they have received into their families.

Mrs. Mattoon still continues her visits to the ladies of the palace, and is sowing seed, which we hope will ere long produce an abundant harvest. Dr. House calls loudly for help, and we trust his appeal will not be without a response. "We are not a little anxious," he says, "to know whether we are to be re-enforced this year or not. * * * We trust we are not to be disappointed this year, as we were the last. Surely Siam has, among the other fields of missionary labour, claims that are neither few nor small upon the educated young men of our church."

CHINA.—Letters have been received from Rev. A. P. Happer, 21st July, and from Rev. John B. French, 20th August, of the Canton Mission; from Dr. D. B. McCartee, 5th July; from Rev. J. W. Quarterman, 29th June; from Rev. S. N. Martin, 16th July; and from Rev. Henry V. Rankin, 25th July, of the Ningpo Mission; from the Rev. J. K. Wight, 6th August; and from Rev. M. S. Culbertson, 6th August, of the Shanghai mission. The missionaries in this field, almost without exception, have been favoured with excellent health, and are prosecuting their ordinary labours without interruption. Mr. Martin alludes to the zeal and Christian deportment of the three converts who had been received into the church some time previously. He remarks also, in relation to the old convert, Mr. Wong, "he is not wholly inactive; he frequently speaks to audiences, with earnestness and effect, and though near the end of his days, he may yet be the means of good service to his Master. Some labourers were called at the eleventh hour."

Several of our brethren give valuable and interesting information in relation to the progress of the revolution in China, and we are sorry that we have not room in the present number of the Record to lay this information before our readers. The general opinion seems to be that the insurgents must ere long become masters of the country, and that this result will be favourable to the cause of Christian missions.

Some of the brethren, however, as at an earlier period of the movement, take a different view of the matter, and are not without apprehension that it may be attended with disastrous results. Whatever may be the ultimate result of this wonderful revolution, it is very certain it will not leave the Chinese population where it found them; and every friend of the Redeemer should therefore lift up earnest prayer to God that it may be so overruled as to bring about the salvation of those millions who have been immersed so long in heathen darkness.

AFRICAN MISSION.—No letters have been received from either of the missions in Africa since our last, with the exception of one from the Rev. George McQueen of the Corisco Mission, as late as the 2d of August. Mr. McQueen gives an interesting ac-

count of his school, and various other matters of general interest in that part of the world, extracts of which will be found in this number of the Record, and will be read with interest. He speaks of the good health of the members of the mission, and says of his own, "I enjoy vigorous health, not only for Africa, but for America, or anywhere else in the world."

INDIAN MISSIONS.—Letters have been received from Rev. P. Dougherty, of the Chipewa Mission, as late as the 20th of October, and from Rev. A. M. Watson of the Chickasaw Mission, as late as the 4th of October.

We are sorry to learn that Mr. Watson's health is poor, and that he will be under the necessity of withdrawing for a time from his labours for the purpose of recruiting his health.

Mr. Dougherty has opened a boarding-school at Grand Traverse Bay, with thirty boarding scholars, and he is greatly distressed that he has neither the means nor assistance to receive a larger number. We hope it will not be long before he will be able to procure suitable assistance, and have the means to enlarge the school.

IRISH MISSION.—A letter has been received from Rev. Thomas Warren, dated the 3d of October, in which he states that he had fixed upon Ennis, the county town of Clare, as the centre of his future operations. Ennis has a population of 10,000, is situated on the mail coach road from Limerick to Galway, and is eighteen miles distant from the former and thirty-five miles from the latter. The population is almost entirely Roman Catholic, and as there is no Presbyterian Church or missionary in the whole county of Clare, it would seem to be a very proper and judicious selection, for the purposes of this new mission.

FRANCE.—A letter has been received from Dr. J. H. Grandpierre, Secretary of the Central Protestant Society of Evangelization of Paris, of the 11th of October: he gives some interesting information in relation to the progress of the gospel in some parts of France, and the opposition which is made to it by the government, and the Roman Catholic priesthood.

Editorial.

THE ORPHAN INSTITUTION IN SAHARANPUR.

It has been a matter of much gratification to find that the Orphan Institution in Saharanpur, has obtained so much regard and confidence, not only in our own, but also in other churches. The following extract from a letter in the Christian Instructor for the present month, gives some information which will be interesting.

"At this station (Saharanpur) we have *Theodore Wylie*, a catechist and elder in the church for several years—a steady, consistent, and useful Christian; *John M. Leod*, a Scripture reader and teacher; *Gilbert M. Master*, the same. Both are of simple Christian piety, and useful in addressing their fellow-countrymen. These three are students of theology, well read in the English and native languages, able in argument, and even eloquent in presenting the grand truths of the gospel. All very exemplary in their conduct, and quite a contrast to the heathen around them—an honour to Christianity—our epistles in Christ, known and read of all men. At Lodianna, *Daniel Wells*, a Scripture reader; *Samuel Wylie* and *Robert Sterling*, bookbinders; all useful in their situations. At Lahorr, *Elisha Swift*, a catechist and teacher, and a man of considerable abilities, and very useful.

"These are all the former pupils that are now labouring in connexion with the mission; but there are several of them employed in public offices of the country and government. *John Alexander* is in this city, and generally attends our worship. *John Black* is also in our city. *George Henry* is a clerk at Agra. We have two other native assistants here who promise to be useful, and who belong to the theological class, *Henry Thomas Orr* and *Matthew Brown*. The former is a very able and eloquent speaker, and thoroughly acquainted with all the arguments against Hindus and Mohammedans.

"In the Orphan Institution at present we have *John B. Dales*, *George H. Stuart*, *Hugh M. Millan*, *Stuart Bates*, *Joseph R. Kerr*, *Charles Arbuthnot*, *James Davis*, *George Davis*, and *Mahomdie*."

NEW YEAR'S PRAYER MEETING.

It will be borne in mind that Synod has appointed meetings for Prayer, for the outpouring of the Spirit, to be held in all the congregations of the Church on the 1st January 1854. New Year is a time for settling accounts. The church has a long and heavy account to settle with her Lord to whom she owes her salvation; and with the perishing world, to whom she owes the gospel of salvation, but has not yet paid it; and with sister churches, to whom she stands indebted for her proportion of all the sin and evils of schism and division with which they are jointly chargeable. It were well on New Year's day, for every member of this church to review this account, and make arrangement to discharge the claims at once, *for he may never see another New Year*. New Year is a time for reciprocating good wishes with friends and brethren. Let Christ's family meet together on that day, and say to each other, "Grace be with all them that love our Lord Jesus Christ in sincerity." New Year's day for receiving New Year's gifts, and our Father in heaven has most precious gifts waiting to bestow on us. Let us come together and ask him for pardon, for peace, for love, for prosperity, to Zion and for the kingdom of earth for his own Son and elder brethren, and for the wide extension of the Church which he has purchased with his blood; and we shall receive all he has promised to bestow. "I will yet for this be inquired of by the house of Israel, to do it for them, I will increase them with men, like a flock."

The following is the resolution of Synod on this subject.

"That convinced of the insufficiency of all our efforts, without the blessing of God, and lamenting our deplorable indifference to the great concerns of his kingdom, and acknowledging the gracious promise of our heavenly Father to give his Holy Spirit to them that ask him, we appoint meetings for prayer, for the outpouring of the Spirit, to be held in all our congregations, on the first day of January, 1854, and with our brethren of sister churches, to unite with us in prayer, for the coming of the kingdom of our Lord Jesus Christ."

REFORMED PRESBYTERIAN CHURCH, DUNDEE, ILLINOIS.

We are glad to find by the following communication that the congregation recently organized at Dundee, Illinois, is in so favourable a condition. We hope that it may enjoy still more and more abundantly the blessing of the Lord. We would be happy to receive similar accounts from other places, which would do much to encourage the hearts and strengthen the hands of those who are labouring in the Master's vineyard, and also to excite greater interest on the part of all the members of our church in domestic missionary efforts.

"Rock Prairie, Wisconsin, Nov. 1st. 1853.

"Rev. and dear brother,—I take the present favourable opportunity, to forward to you a notice of the late communion season at Dundee, Kane Co. Illinois. Having received due invitation from the pastor Rev. J. McMillan, to be with him during the solemnity, in compliance to his wishes, I arrived at Dundee on Wednesday, the day before the fast preparatory to the communion, and remained until after the close of the services on Monday. The occasion was a pleasant one. There were ten new members added; although it is not long since their organization, (perhaps two years,) they number now more than seventy communicants. This speaks well for the devoted and untiring labours of Mr. McMillan, their pastor. So far as discovered by me, the congregation maintain harmony and peace, among themselves, and, are co-workers with their pastor, in promoting the end of their organization. It is encouraging, to see a congregation of so much character and influence in so healthful a location as Dundee, where, three years ago, the Reformed Presbyterian Church had not a single member. The scenery around, and even in the village of Dundee, is delightful. Through the centre, flows the Fox river. From it the ascent is gradual until the summit of the river bluffs is reached, and then on each side, so far as I saw, the most delightful soil for tillage, some of it in a good state of cultivation. Land for farming purposes can yet be had from five to twenty dollars per acre, according to location, the state of improvement, &c. A railroad is being made passing through the village. Allow me to say that in my judgment Dundee is one of the most healthful and pleasant locations, where there is an organization of the Reformed Presbyterian Church in the West. The country generally in the north of Illinois, and in the south of Wisconsin, is in a much higher state of improvement than I expected to find it, for the length of time since its first settlement. It surpasses all the West beside.—Dear sir, if you think the above information of any advantage to members of the church, wishing to change their location, you are at liberty to publish it in the Banner. Last Sabbath was observed as a preparation for the Communion in Rock Prairie, now a vacancy since the decease of our highly esteemed brother G. M. Lamb. Perhaps I may at a future time give some notice of this and other places. The field is white for the harvest; but the faithful labourers few. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into His harvest," Matt. ix. 38.

Your brother in the Lord,

E. COOPER."

REFORMED PRESBYTERIAN CHURCH, POTSDAM, N. Y.

We are pleased to find by the following communication, which we have been requested to copy from the New York Observer, that a flourishing congregation has been organized at Potsdam, N. Y., and that a convenient church building has been erected. We hope that the efforts of the zealous and indefatigable brother, which have already been so successful, will yet be productive of great good, not only in the region where he is now placed, but wherever his influence may reach.

A correspondent writes us, that on Sabbath, the 16th October, the First Reformed Presbyterian church in Potsdam, St. Lawrence county, was opened for public worship, by a sermon from Rev. Henry Gordon, of Lisbon, from the words: "I will glorify the house of my glory." Isaiah lx. 7. This church is made up solely of a colony from the south of Scotland, who emigrated to this country some years since, and settled together on the northern frontier. Its origin is owing to a visit made by Mr. Gordon to their settlement, some ten months ago. On a week-day they assembled in a small log school-house, the only place convenient for preaching. They were duly organized into a church, and now, by their own exertions, have a respectable house in which to worship the God of their fathers. Nowhere is there stronger evidence to be found of the good influences of real Christianity than amongst the members of this church. When deprived of the voice of the living herald, and residing in a section of country by no means careful of the sanctification of the Lord's day, the father gathered his children around him, and, with the large marginal Bible, that to all appearance yielded comfort and good to the two past generations, and with the Shorter Catechism as an assistant, hallowed the day in praising their Maker, and giving solid instruction. So that now, although some of the young people had never the privilege of entering a church-door, yet they are able to grasp the most abstruse points of divinity, in a way that would put to shame many enjoying greater privileges. If the church would pay more attention to instructing her youth in the great truths of the Gospel, when changing their location, the accusation would not have to be so often brought against them—"They have left their religion behind them."

CASE OF REV. DAVID KENNEDY.

We perceive that the proceedings of our General Synod in regard to Mr. Kennedy, and the subsequent action of the Pittsburgh Presbytery in suspending him, have attracted considerable attention in the Presbyterian Church, and the effort appears to be made to represent Mr. Kennedy as a martyr, and to ascribe to our church the obloquy of bigotry and persecution. Those who have "nothing else to do" may find some employment in this manner, but certainly there are other things of much more importance to which they might direct their notice. The case is a very simple one. Mr. Kennedy would neither conform to the rules of the church to which he belonged, nor would he withdraw from it in an orderly manner. What other course could be taken with him than that which was adopted? We subjoin the action of the Presbytery.

"RESOLVED,—That inasmuch as Mr. Kennedy refuses to submit to the decision of this court, requiring him to acknowledge his fault, proved in the libel, he be suspended from the exercise of the functions of the ministry, until he submit."

EVANGELIZATION OF IRELAND.—We have been requested to call the attention of the friends of Ireland to an effort now making to supply Protestant Missionaries, and other Tract Distributors, with Tracts specially designed for usefulness in Ireland. The Tracts are written by eminent ministers of different branches of the Church of Christ, (several of them missionaries in Connaught;) and they are published by the Rev. Thomas Miller, of Lurgan.

Upwards of *half a million* of this special Series of "Tracts for Ireland," have already been given, *in free grants*; and, in not a few delightful instances, God has graciously acknowledged them in the cabin of the Irish poor. Many thousands have also been given to the emigrants who have been crowding from the Irish shores. For funds to carry on this work, Mr. Miller has to depend entirely on the liberality of such of the Lord's people as may be made acquainted with it. And as his "Tract Fund" is now completely exhausted, and as applications for grants are many and urgent, he requests the sympathy, the prayers, and the generous aid of Christian friends, in this effort for the spread of gospel truth in Ireland.

George H. Stuart, Esq., of Philadelphia, has kindly consented to take charge of any donations which may be forwarded to him by friends in this country who are willing to aid in this work.

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